

THE  
Seventh Volume  
OF  
LETTERS  
Writ by a  
**Turkish Spy,**  
Who lived Five and Forty Years  
Undiscover'd at

**PARIS:**

Giving an Impartial Account to the  
*Divan at Constantinople*, of the most Remarkable Transactions of *Europe*; And discovering several *Intrigues* and *Secrets* of the *Christian Courts* (especially of that of *France*) continued from the Year 1667, to the Year 1682.

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*Written Originally in Arabick, Translated into Italian, and from thence into English, by the Translator of the First Volume.*

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L O N D O N,  
Printed for Henry Rhodes, at the Star,  
the corner of Bridge-lane, in Fleet-  
street; 1694.



*Mahmut The Turkish Spy Etais sue 72*  
*F. H. van Hove. sculp.*



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Seventh Volume

TO THE

READER

**T**his is not to be expected, that  
the World will take it for  
an Excuse of the Tedi-  
ous Delay has been made in publishing  
the 7th Volume of the *Travels*, &c.  
to say that our Author now grows  
Old and Decrepid; or that he is  
with a Staff or Crutch; as he him-  
self confesses in one of the following  
Letters; and that he is now worn out  
with sickness, and unable to travel;  
he cannot be so expeditious in Busi-  
ness as he was in his Youth. It  
may be said, This Apology would  
be more proper for the *Travels*,  
than to make a Volume of *Travels*,  
the contents of which are

# TO THE READER.

**T**IS not to be expected, that the World will take it for an Excuse of the Tedious Delay has been made in publishing the 7th. Volume of the *Turkish Spy*, to say, That our *Arabian* now grows Old and Decrepid; is forc'd to walk with a Staff or Crutch, as he himself confesses in one of the following Letters; and is besides worn out with Sickness and Care; so that he cannot be so expeditious in Business as he was in his Youth. It may be said, This Apology wou'd be more proper for the *English* Translator to make, were he in the

## To the READER.

same Condition. But he is in his Prime, in the Flower of his Age, Vigorous and Active; and therefore might have made more Hast, they'll say, to oblige the World, and Gratifie the Expectations of those Gentlemen who perpetually turn the Bookseller for the Rest of this Mahometan's Letters.

It were easie to answer this, by only putting you in mind, That he who undertakes to lead a slow-footed, short-winded, and weak Person by the Hand, and conduct him to his Journey's End, must of Necessity keep the same Pace with his Charge, tho' he himself were swift as a Stag when alone, and at Liberty. Besides, that a Man is apt to attract a Contagion from the Company he keeps, and turn their Ill Qualities into Habits of his own.

But

## T O T H E R E M E M B E R.

But all this is Trifling, and our *English Translator* is under none of these Circumstances! To come to the Purpose therefore, Gentlemen, you will commend our *Translator's* Wildom, for not being in such *Post-Haste*, at this Juncture, when you reflect, That like a *Wise Racer*, tho' he gave a start in the Beginning, at first setting out, yet he soon slacken'd his Pace, that he might make sure of the Goal, remembering the *Old English Proverb*, *The more Haste the worse Speed*. Thus he suffer'd Three Years to slide by him, before he reach'd the *Second Stage*. And 2d. *Vol.* tho' he began to take up his Heels more nimbly afterwards, so as to recover by Degrees, his lost Time and Ground, yet still he did but moderately jogg on; now springing, then halting as Occasion offer'd, and as he found his

## To the READER.

Strength could hold. At length having but *Two Stages* more, wonder not, that he is a little more tedious than Ordinary in this. For, he does it to refresh himself, and keep his *Breath* for the last Strain of all, which brings the Prize: Observing herein the *Old Adage, Finis coronat Opus.*

As to the *Letters* contain'd in this 2th. *Volume*, there is little to be laid more particular than of those that have gone before. They in General contain a *Miscellany* of *Historical Transactions, Moral and Philosophical Thoughts*, interspers'd here and there with *Muhametan Politics and Divinity.*

Only You will find our *Arabian* engaged with a certain *Jew at Vienna*, in fomenting the *Dissonds* of the *German Empire*; encouraging the *Rebels* of *Hungary, Croatia,*

## TO REMEMBER.

and Mutinous *Provincers*.  
You will hear of the *Dukes* of  
*Cambrésis*, *Frangipani*, and *Nas-  
saw*, who were all beheaded for  
being Ring-leaders in this Rebel-  
lion.

The next and last *Volume* has  
this of singular in it, That it will  
present you with the Rise and Pre-  
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made so much a Noise in the World.  
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which to this Day consumes the  
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sand *Christians*, impoverishes and  
lays wast whole Nations, and 'tis to  
be feared will end in letting in the  
*Turks* once more upon us, to our  
final Ruine and Confusion; since

## TO the READER.

those *Infidels* never take greater Advantage to Invade and Conquer the *Dominions of Christians*, than when they find us involv'd in Domestick Wars one with another.

LETTERS and MATTERS contained

The members of the Society

of the Friends of the

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To the READER  
A  
TABLE  
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in this *Volume*.

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# LETTERS

Writ by

A Spy at *PARIS*.

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VOL. VII.

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BOOK I.

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LETTER I.

Mahmut *the* Arabian *at* Paris, *to*  
Mirmadolin, Holy Santone *of*  
*the* Vale *of* Sidon.

**W**HY was I made a Man, to endure these Cruel Agonies, of which no other *Species* of known *Beings* can possibly be Capable? Or why, at least, was I particularly Form'd of such a Constitution, as to  
B attract

attract the Evils which are scatter'd up and down the World, and Piece-Meal drop'd on the *Nativities* of other Mortal Men; whilst I alone am made the Common Sink of Humane Misery? Surely my partial *Horoscope* Monopoliz'd the most envenom'd *Aspects* of the *Stars*, without partaking of the least Benigne and Favourable Glance. The *Planets* had laid up an Ancient deep Reserve of *Fatal Influences*, which they pour'd out at large upon the very Moment of my Birth. Nor cou'd the Careful *Midwife* with all her Skill and Charms, defend my tender, ductile, reeking Body, from the Invisible *Cataracts* which flow'd upon me from all the Envious *Signs* and *Constellations* in *Heaven*.

My whole Life has been but One continu'd *Tragedy*, wherein the Various Change of *Scenes* has not reliev'd me from the Least Real Evil hid behind, but only amuz'd my Sense with some New Pageantry, some Fair *Idea* of Honour, Pleasure or Profit; When before the *ACT* was done, I found my self cajol'd, and over-whelm'd in Fresh Calamities; Misfortunes which I never dream't of.

Oh! that th' *Omnipotent*, when from Eternal silent Thought, he drew th' *Idea's* of every *Species*, and every Individual *Being*, which he design'd for Actual Existence in the World, had Form'd me for a Tree, an Herb, a Blade of Grass, a Stone, a Mushroom, or any Insensible Thing, Incapable of Pleasure or Pain, of Grief or Joy or other Passions,



Passions, which hourly thus torment our Humane Race ; I had been then a Happy *Neuter* to all false Shews of Happiness, and Real Sense of Misery. Oh ! that I'd been an Oak, a Beech, a Palm, or Cypress of the Forest : For then, if *Vegetables* have any Feeling of their own State, I shou'd be only touch'd with secret Pleasure, when the Gentle Winds shou'd play among my Amorous Branches, and teach my wanton Leaves, to dance the Measures of Young Harmless Love ; Or when I felt the seasonable Rain distilling on my wither'd Bark, and from thence sliding to my thirsty Roots ; Or when Great *Phœbus* prints warm vigorous Kisses on my Cheeks and Neck. But if this be too proud a Thought, I wish I'd only been some Humble Shrub, some Pigmy Plant, some Vegetable Dwarf, a Page unto the Mighty Trees, subsisting on the Drops and Fragments of their larger Banquets, meekly cringing at their Feet ; whilst I stood safe and free from Storms, under the Shade of their extended Boughs, in Happy low Obscurity.

When I pass through the Fields, and see the Harmless Sheep browsing upon the tender Grass, and hear them bleating to their wanton Lambs, I cannot chuse but envy them a Life so void of Care and Pain. They range and sport at large in Flow'ry Meadows, near some Crystal Stream, or take the Pastures of the Mountains : Whilst Cheerful Shepherds tune their Pipes, and sing in Praise of *Amaryllis*, *Daphne*, *Sylvia*, or some other

*Nymph*; and watchful Dogs lie scouting on the Plain, to give th' Alarm, and chase away sly Wolves, and other Ravenous Beasts.

After I've let my Envy fix it self a while on these, a warbling Melody from neighbouring Groves diverts my Melancholy Thoughts, and turns 'em to new Objects. Then I lament my Fate, in that I was not made a Nightingale, a Thrush, a Lark, or any of the Feather'd Quire, who with sweet cheerful Noces salute *Aurora* and the Rising *Sun*, and chirp all Day the Praises of that Source of Warmth and Life, who vests the Earth in Green Attire, who decks the Trees with Verdant Leaves, and fills the World with Light. They chirp and fly from Tree to Tree, from Bough to Bough, rejoicing in the Beams that dart and glide among the moving Shades of Branches rock'd by Winds. Their Thoughts are taken up in building Nests, wherein to hatch their Young and shelter 'em from Injuries. They have no Plots nor Politick Tricks, to undermine each other; but pass away their Time in Innocent Security, and Harmless Pleasures.

Methinks, the Worms and little Reptiles of the Earth, are happier far than I. They crawl and creep about in Hollow Trees, in Clefts of Rocks and Crannies of the Ground, to hunt for Food and for Diversifement. They live at Ease, without being rack'd by supernumerary Cares and Fears. And if some Ruder Foot of Man or Beast, shall trample them by Chance to Death, or  
more

more malicious Hand with Stone or other Weapon shall wilfully bereave them of their Life, 'tis done so suddainly that they've no Sense of Pain: Whereas my Life's a constant Martyrdom; a long continued *Series* of Torments.

I do not complain of the Distempers and Maladies which afflict my *Body*; though those are sometimes so violent as to make me wish for Death, that so I might be at Ease: But 'tis the fretting Anguish of my *Mind*, that forces all these Sighs and Exclamations from me. I am embarrass'd in the World: Snares compass me round about: My own Good Nature has betray'd me: Those of my *Blood* conspire against me; they hunt me up and down like a *Partridge* in the Wood; they closely pursue my Life. The Kindnesses that I have sown, spring up in Blades of bitter Ingratitude and Perfidy. My *Seminaries* bring forth *Aconite* and stinking Weeds, instead of pleasant Flowers and wholesome Fruits. *Tagot* has set his Foot in all my Works. That sly interloping *Spirit*, hates to see any good Thing prosper, or come to Perfection: He steals behind us in all our Ways; and as fast as we weave any Web of *Vertue*, he secretly unravels it, or deforms the Work with intermixing some Threads of *Vice*. I am weary of striving against the Current of my *Fate*. Oh! that I were as though I had never been! That my Soul were drench'd in *Lethe's* Forgetful Waters, where all Past Things are buried

in Eternal Oblivion! Then wou'd my Anguish be at an End; Whereas I am now rowl'd about upon a Wheel of Miseries.

Holy *Santone*, when thou shalt read this, pity me; and amidst thy Divine Ejaculations, dart up *Mahmut's* Soul to *Paradise*, on the Point of a strong Thought, that so at least I may have a Moments Respite from my Constant Sadness.

Paris, 27th. of the 2d. Moon,  
of the Year 1667.

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## LETTER II.

*To the Kaimacham.*

There is now some Probability of a Peace between the *English* and the *Dutch*: Which will also reconcile this *Crown* to that of *Great Britain*; Since the *King of France* engag'd in this *War*, only on the Account of the *Dutch*, his *Allies*. The Advances toward this Accommodation, took their Rise from the *Alliance* lately concluded between the *States of the United Provinces*, the *King of Denmark*, the *Duke of Brandenburg*, and the *Princes of Brunswick*. The *King of England* protests against the *Dutch*, as the First Aggressors, in that they had taken above Two Hundred of his *Merchant-ships*,  
before

before he offer'd the least Act of *Hostility*. Which the *States* seeming to acknowledge, desire the *King* to appoint some Neutral Place of *Treaty* with them and their *Allies*, in Order to a *Peace*, the Security of Navigation, and the Establishment of Commerce for the future.

Here is great Joy for the Birth of a young *Princess*, of whom the *Queen* was deliver'd on the 2d. of the *Moon* of *January*. She is call'd *God's New-Years Gift to France*: In regard, the First Day of that *Moon* begins the Year with the *Christians*. And 'tis common among them to send mutual Gifts and Presents to one another at that Time, which they call, *New-Years Gifts*. And so it seems, *God Almighty* has appear'd very Modish and Complaisant, in thus timing the Nativity of the *Royal Babe*: For which they express their Thanks in Revelling, Dancing, Ballads, and a Thousand other Vanities. And these Divertisements continue to this Time, it being the *Nazarenes Carnival*; a Season consecrated to Sport and Mirth, to Liberty, Buffoonry, and all Manner of Comical and Ridiculous Apishness.

During this Time, you shall see an Infinite Variety of odd Humours, and mimical Actions in the open Streets, according to every Man's particular Phancy. Here you shall meet with one dress'd half i'th' *French* and half i'th' *Spanish* Fashion. On the left side of his Head hangs dangling down a long thick curled *Peruke*, which reaches to his

Breast; whilst on the Right you see nothing but his own Hair, crop'd close to his Ears. A long Mustach as black as Jet, graces the Right Side of his upper Lip; whilst on the Left, he is Beardless as a Boy of Seven Years Old. And so from Head to Foot, he wears two contrary Garbs. One walks about with Gloves upon his Feet, and Shooes upon his Hands: Another wears his Breeches like a Mantle on his Shoulders. Here comes a Stately Coach, jogging along with grave slow Pace, and drawn by Six fair Horses, as if some *Prince* or *Cardinal* were in it; when behold there's nothing but a silly *Ass* puts forth his giddy Head, with flapping Ears, half drunk with the jolting, unaccustom'd Motion. Sometimes he brays aloud, and then the Rabble fall alaughing. A Thousand other Fopperies there are, not worth thy Knowledge: For, both the Noble and the Vulgar are all upon the Frolick at this Time, and indulge their wanton Phancies to the Height. But 'tis a fatal Season for the poor *Cats*; few of which escape the Multitude, whose peculiar Pastime 'tis to toss these Creatures in a Blanket till they are dead; or else to tie them Two and Two together by the Tails, and then they'll bite and scratch one another to Death. The *Cocks* also are generally great Martyrs during the *Carnaval*; the Rabble have a Hundred Cruel Ways to murder them in Sport. All their Devices are Inhumane and Bloody. They did not learn these prophane Courses from *Jesus*, or any  
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of the *Prophets* or *Apostles* of *God*: But they are the Reliques of *Gentile* Vanity, in the Beginning conniv'd at by the *Priests*, the easier to retain their Profelytes in Obedience; who wou'd rather have parted with their New *Religion*, than with their Old Barbarous Customs! And thus the Pagan Fooleries were handed down to the Posterity of the *Primitive Christians*, and were adopted into the Family of *Church Traditions*: And Men are not more zealous for the *Gospel* it self, than for these Ridiculous Prophanations of it: So dangerous a Thing it is for Governours, by a Criminal Indulgence, to permit their *Subjects* any Liberty which interferes with the *Fundamental Principles* of the *Law*: For, such a Dispensation once granted, passes into a Precedent, which in Proceſs of Time, becomes of equal Force with the *Law* it self. And by such prepoſterous Methods of winning and retaining Converts, *Christianity* arriv'd to the height of corruption it's now infected with.

Sage *Minister*, twas for this Reason *God* rais'd up our *Holy Prophet*, and gave him a new Law, with Power to reform and chaſtiſe the *Infidels*. He planted the *Undeſiled Faith* with Scymeter in Hand; not palliating or encouraging the ſmalleſt Vicious Practice; but ſubduing all Things by the Dint of Reason or the keen Edge of the Sword. *God* haſten his Return; for the Prevarications of this Age require it.

Paris, 27th. of the 2d. Moon,  
of the Year 1667.

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LET

## LETTER III.

To Dgnet Oglou.

I Believe thou hast not forgot the Observations we us'd to make, on the *Religion* of the *Christians*, when we were *Slaves* together in *Sicily*. How Ridiculous some of their Practices appear'd to us, and yet what a Sanctity was manifest in others? How much we approved the *Majesty* of their *Publick Worship*, the *Solemnity* of their *High-Mass*, the *Gravity* of their *Processions*? And yet how great was our Disgust, when we consider'd that all these Honours were perform'd to Figures and Statues of Stone, Wood, Silver, Gold, or other Materials, the *Creatures* of the *Painter* or *Carver*?

We scann'd their *Doctrines* also, which we learn'd from their *Priests* and *Books*, and descanted variously on them, as they were more or less conform to the Truth, and to the *Volume* brought down from *Heaven*. In a Word, we prais'd the Good, and censur'd what was Evil in their *Faith* and *Manners*, or at least, what we thought to be so; for herein we follow'd the Dictates of our Education.

But now in our Riper Years, if we shou'd call over our former Thoughts, perhaps we shou'd be of a different Judgment, and find Matter to condemn even in our own past Censures.



tures: For whatever we might then think of the *Nazarenes*; upon a maturer search, I cannot find them to be altogether such gross *Idolaters* and *Infidels*, as we and all *Mussulmans* are apt to believe.

That which gives me the greatest Scandal is, That their *Doctors* entertain some Unwarrantable Speculations about *Three Subsistences* in *One Essence*, and are too venturous in their Thoughts concerning the *Eternal Generation* of the *WORD*, and *Emanation* of the *BREATH*, by which they say, *All Things* were *Created*, and are conserv'd in their *Beings*. They teach a *Doctrine* Repugnant to the *Alcoran*, when they say, That *God has a Companion Equal to Himself*.

As to the *Incarnation* of *Jesus* the *Son of Mary*, the *Nazarenes* assert nothing but what is suitable to the *Alcoran*, which teaches us, That he is the *WORD* of *God*. In the *History* of his *Life*, they indeed come short of the *Mussulmans*: There being not the least mention made, in the whole *Book* of the *Gospel*, of many Passages in his *Infancy* and tender *Years*, wherewith the *Alcoran*, with other *Fidly Books* and *Traditions* of the *Ancients*, acquaints the *True Believers*. The *Messenger* of *God* tells us, That *Jesus* spoke in his *Cradle*, resolv'd *Doubts*, clear'd up *Mistakes*, and preach'd the *Unity* of the *Divine Essence*. Other *Writings* also inform us, That while he was *Young*, he formed the *Figures* of divers *Birds* and *Beasts*, of *Clay* and his own *Spittle*, and ha-  
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ving breath'd on them, they became Living Creatures, and prostrated themselves at his Feet. They relate also, That he made a *Pigeon*, which flew up and down through divers Regions, and brought him News of whatever was done in the *Courts* of *Foreign Princes*; and that from the Day of his *Birth*, to that of his *Translation*, Twelve *Angels* waited on him, and brought him down Food from *Paradise*. Of these Things the *Christians* are ignorant, and of many other Passages. So that in the whole, it is Evident, that the *Mussulmans* have a more Particular Relation of the *Life* of *Jesus*, than the *Christians* themselves have, since we recount those *Miracles* and other Actions of his, whereof the *Gospel* is silent.

But then, on the other Side, they believe Things concerning his *Death*, whereof neither the *Alcoran*, nor any other of our *Writings* or *Traditions* make any Mention, unless it be to confute the Error of the *Nazarenes* in that Point. I have heard the Arguments of their Learned *Doctors*, and comparing them with our Objections, I know not well what to conclude.

They insist much on the Publick Signs and Wonders, that fell out at the Time of the suppos'd *Crucifixion* of the *Messiah*; The Rending of Rocks, opening of Graves, Resurrection of many Dead, and the Preternatural Eclipse of the *Sun*, when the *Moon* was in Sight in the other Part of the *Horizon* at the same Moment: Which made  
a great

a great *Philosopher* then in *Egypt*, cry out,  
*Either the Frame of the World is dissolv'd, or*  
*the God of Nature suffers.*

They tell a Story also of a certain Ship, that was on that very Day sailing in the *Archipelago*; and that as they pass'd by certain Rocks, the Mariners heard a Voice calling, *Thamus, Thamus*, very often and loud. Now there being one of that Name on Board the Vessel, he answer'd to his Name: Upon which the Voice said, *When thou comest to the Island of the Palodes, proclaim it aloud, That the Great Pan is Dead.* Which he did accordingly, and there follow'd a horrible howling and roaring from the Shore of that Island. This Passage was afterwards made known to the *Senate of Rome*, who thereupon, at the Instance of some Noble *Romans*, sent to enquire in the *Provinces*, Whether any Remarkable Person had died on that Day; and they were inform'd, That the *Jews* had on the same Day put to Death *Jesus* the Son of *Mary*. And *Tiberius* the Emperour, on the Credit of this Passage, being also inform'd of the *Miracles* which *Jesus* wrought among the *Jews*, conceiving an immediate Veneration for so *Divine a Person*, caus'd his Statue to be set up in the *Capitol*, and wou'd have had him number'd among the *Gods*; but in this he was oppos'd by the *Senate*, because they had before decreed, That no new *Deities* shou'd be added to the *Kalendar*.

In these Things I rely on the Account which the *Christians* give of the Death of *Jesus*,

*Jesus*, though they bring Authorities also and Testimonies of their very Enemies, and inveterate Persecutors, the *Gentiles*; who therefore one wou'd think, cannot be suspected of Partiality. In a word, I know not what to think of these Things. For, if it be true, that *Jesus* died on the *Cross* for the *Sins* of the *World*, as the *Christians* believe, and that there is no other Way to be saved, but by believing this; then in what a sad Condition are all the *Jews* and *Mussulmans*, the One glorying in having murder'd the *Saviour* of the *World*, and the Other not believing that he was murder'd? The First seem to merit most of Men; since, though the Act was Cruel in it self, yet according to this *Doctrine*, it brought *Salvation* to all our *Race*: And therefore there were a sort of *Christians*, in Former Times, who worshipp'd the *Serpent* that tempted *Eve*, because according to their *Faith*, that Temptation was the first Step to *Mankind's* Happiness, after *Adam's* Fall; And they plac'd *Judas* (who betray'd *Jesus* to the *Jews*) among the *Saints*, for having been so particular an Instrument in the *World's* Redemption.

If *Jesus* be the *Saviour* of *Men*, it is absolutely necessary to believe in him. But whether he be, or be not, the *Faith* of the *Christians* in that Point cannot hurt them, since our *Holy Prophet* himself has taught us, That *Christians* shall be sav'd, as well as the *Mussulmans*: Whereas the *Christians* say, it is impossible for any to be saved, who follow  
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the *Law of Mahomet*. So that they have our own Grant for their *Salvation*, which they deny to us. This is a great Advantage on their Side, in the Controversy betwixt us.

For my Part, I tell thee ingenuously, were I convinc'd that *Jesus* was the *Son of God*, and that he suffer'd Death for the Sake of Men I cou'd readily embrace most of the other *Tenets of Christianity* without Scruple. I shou'd not be frighted at their *Invocation of Saints*, since 'tis the same as we our selves practise; nor wou'd their *Images and Pictures* startle my *Faith*; I shou'd look upon these and a Thousand more, as things indifferent in themselves, and onely made Lawful or Unlawful, by the Sanction of *Divine Authority*.

I shou'd be most puzzl'd to know what *Church* to fix in, among so many, all pretending to the Right Way. I have examin'd their Different Opinions, and find Reason or something very like it, on all Sides. I admire the *Abstinence of the Greeks, Armenians*, and generally of all the *Eastern Christians*; yet their Ignorance distastes me. I honour the *Learning and Politeness of the Roman Church*, and cou'd almost vail to their Pretensions of *Antiquity, Universality, and Incorrupt Doctrine*; but I am highly scandalized at their *Licentiousness, Pride, and Cruelty*. There is much to be argu'd for the *Cophi's, Abyssines, Melchites, the Christians of St. John, and other Churches*; but more  
to

to be said against them. In fine, if I were to turn *Christian*, I shou'd be in a Wilderness, not knowing which Path to take, for Fear of missing the Right.

In the State therefore wherein I am, I will think Honourably of *Jesus*, as also of *Mary* his Mother, who at her daily Return from the *Temple*, found a Thousand Sorts of Flowers in her *Oratory*. I will not speak Evil of any Person that has the Character of a *Saint*; but in general will desire the Intercession of all that are near to *God*: 'Tis ten to one, if some of them do not vouchsafe to pray for me. But whether they do, or not, *God* hears me, and observes my Devotion; and if he please, my Petitions shall be granted. As for the Rest, I will endeavour, in all Things, to do as I would be done to, keeping my Conscience free from Stain, that so I may die in Peace; and what becomes of me afterwards, 'tis in vain to be solicitous, since the Decrees of *Fate* are Irreversible.

Tell me now, my Friend, whether these Thoughts and Resolves be not more agreeable to Humanity, than to be a Furious *Bigot* for I know not what? Is *that* a commendable Zeal for *Religion*, which under Pretence of defending the Truth, sticks not to assert a Thousand Lyes? Or *that* a laudable Charity for Souls, which in Order to their *Salvation*, takes infinite Pains to set the World together by the Ears, and embroil Mankind in perpetual Wars? What else do those

those Disturbers of Humane Race, who not content with the Limits which the Fortune of their Birth has set them, invade the Peaceable Possessions of their Neighbours, commit all Sorts of Violences, Rapines, and Outrages; and all this under Pretext of Reforming the Manners of Men, introducing Purity of *Religion*, and fulfilling the Will of *Heaven*? As if it were a Mark of a Divine Commission, to be barbarously Unjust, Perfidious and Salvage; and that the Height of Piety, consisted in shedding Humane Blood!

For my Part, I cannot approve of these Practices, and therefore think it safer to stand aloof from all *Religions* thus Cruelly establish'd, than by entring into their Inhumane Secrets, and swearing to their Sanguine Articles, incorporate my self with profess'd Murderers, under the Notion of being a Good Man.

Happy are those Innocent *Nations* in the *East*, who from their First Progenitors, have kept Inviolable the *Law* of *Nature*: Who never have defiled themselves with the *Blood* of *Men* or *Beasts*; but every one contenting himself with his Native Home-stall, and the Fruits of his own Land, makes no Encroachments on those that dwell near him, nor butchers the Harmless *Animals*, to gratify his Ill-nurtur'd Appetite. These sit under the Shade of their own Trees, and bathe themselves in the adjoining Streams: They go in Peace to the Houses of their *Rural-Gods*,  
and

and present 'em with Flowers, Rice, Fruits and such as the Ground brings forth: They never dream of Foreign Conquests, nor are troubled with Domestick Broils, but lead their Lives in a perpetual Tranquility, and Innocence. All that they desire of *Heaven*, is the Continuance of thole harmless Delights they at present enjoy. As for the tumultuary Pleasures of other Mortals, they have 'em in Contempt. This is an Umbrage of the Felicity we are promis'd in *Paradise*, where the Sound of the Drum and the Trumpet shall not be heard, and the Instruments of War shall be of no Use.

If thou chargest me with Inconstancy in my Opinions, I neither deny it nor am ashamed: It being better to change ones Thoughts every Day, than to be fix'd in Error all ones Life. This to a Friend.

Paris, 18th. of the 3d. Moon,  
of the Year 1667.

LETTER



## LETTER IV.

*To Afis, Bassa.*

THE Warriours and Mechanicks, Statesmen and Fidlers, Courtiers and Husbandmen, Students and Chimney-Sweepers, are all taken up in discoursing of the mighty Preparations, the *Grand Signior* is making to besiege *Candia*. They talk of Fifteen Thousand *Pioneers*, who are at work in Order to this grand Undertaking; and that the City is block'd up by an Army of Sixty Thousand Men; That they have been raising Batteries round about it ever since the *Moon of December*; and that the *Sultan* is resolv'd to win this Important Place, though he hazard half the *Ottoman Empire*.

This is refreshing News to *Mahmut*, who has heard Nothing but Improsperous Stories of the *Mussulman* Arms these many Years. Now I begin to lift up my Head, and take Courage, when the *Empire of True Believers* makes some Noise and Figure in the World: Whereas, my heart perpetually droop'd before. I was like one among the Dead.

It was but last Year, when the *Nazarenes* cou'd boast, that notwithstanding all the Menaces and Preparations of the *Grand Signior*, yet the *Venetians* were the First in Field by *Land*, and appear'd Earliest with their Fleet

Fleet at *Sea*, doing wonderful Things in *Dalmatia*, and blocking up *Canea* in the *Isle of Candy*: Now, 'tis to be hop'd, they'll change their Note, and begin to consider what a Formidable Force they have provok'd against them, even the Puissance of all *Asia*, Men of *War* from their Nativities, an Army of select and chosen Souldiers, Undaunted *Hero's*, Sons of Thunder, Magnanimous, Invincible, and destin'd to vanquish the *Uncircumcised* Nations.

My Heart is reviv'd within me, at the Contemplation of sure and certain Victories, attending this glorious Expedition. My Spirits are dilated with Joy; I celebrate a *Du-nalma* in my Breast. I am like an *Arabian* Horse, that foams, curvetts, and paws the Ground in Fierceness, when he hears the Sound of the Trumpet warning to Battel. His Eyes sparkle with Martial Fury, a Smoak goes out of his Nostrils, he lifts up the Voice of his Courage, his Rider can hardly restrain him. So am I all in Transport at these good Tidings: I can hardly contain my self within the Compass of Moderation. As Old as I am, I feel a Youthful Vigour stirring in my Veins. Methinks, I long to be in the Heat of the *Sacred* Combat, in the thickest Clouds of Gunpowder-Smoak, to stand the Shock of Showers of Bullets, or with my Scymeter in hand to hew my Way to Immortal Honour and Felicity: For, those who die in this Cause, go streight to *Paradise*. But, I must be contented with  
this

this tame, humble *Post*, and serve the *Grand Signior* in the Manner prescrib'd by my *Superiours*. I tell thee, 'tis no small Mortification for an Active Spirit, to be thus confin'd. But, Resignation becomes every good *Musulman*; and I willingly Sacrifice my Passions, to the Pleasure of the *Grandeess* of the *Port*, and the Interest of the *Ottoman Empire*.

Here I sit, like a *Fox* in his Den, watching the Motions of the *Infidels*: If any thing occurs worthy of Notice, out I bolt upon it, and make it my *Prey*, and send it as a *Present* to the *August Ministers*. I write to all by Turns, and therefore none has Reason to take Exceptions.

If thou wou'dst know what they are doing here in the *Court of France*; They are mustering the *King's Troops*; they are revelling and feasting at *Versailles*, the *King's new Palace*, where the *Princes* exercise themselves with the Noble Discipline, which they call, *Running in Squadrons*. Whilst Thousands of People flock daily to *Versailles*, from *Paris* and all the Adjacent Countries round about, partly to be Spectators of these Royal Pastimes, and partly to behold that Gorgeous Fabrick, which is esteem'd the Fairest and most Magnificent in the World.

Serene *Bassa*, this *Monarch* has a vast *Genius*: Whatsoever he undertakes, he accomplishes; and all his Performances are surprisingly Great. He has a deep Forecast, and seldom

seldom fails in his Judgment of what will probably come to pass. He is happily made, born, and brought up. A *Prince*, one wou'd think, design'd by *Fate* for the *Empire of the West*.

Renowned *Asis*, I kiss the Hem of thy Illustrious Robe, and with a profound Obedience bid thee Adieu.

Paris, the 20th. of the 4th. Moon,  
of the Year 1667.

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## LETTER V.

To Hasnadar-Bassi, Chief Treasurer  
to the Sultan.

I AM convinc'd, 'tis now Time for me to be resolute, bold and assur'd in my own Conduct: For 'tis in vain to ask Counsel of the *Sublime Ministers*. I have address'd my self at certain Seasons to them on that Account, ever since I came first to *Paris*: But not one of them has vouchsaf'd me an Answer, or given me any particular Instructions how to deport my self in an Emergent Peril of Discovery: Whether I shou'd own my self an *Agent* for the *Grand Signior*, or deny it: Whether I should boldly stand the Brunt of all Events, or fly to Artifices and Evasions:

Evasions: Whether I shou'd persist in acting the *Moldavian*, and continue to personate a *Christian Student*, an *Ecclesiastick Candidate* under the feign'd Name of *Titus*; or frankly tell them, I'm a *Mussulman*, an *Arab*, and secret *Slave* of the *Sultan*.

I ought to have been certify'd in these Cases; and not left at Random to guess, at this vast Distance, the Pleasure of my *Superiors*. But since it is their Will thus to make Tryal of my Fidelity, Prudence and Skill, in warding off the Assaults of Common Chance, Misfortune, and the Attempts of sly designing Men; I'll be as cunning as I can, without embarassing my Peace with constant Panick Fears and Apprehensions of I know not what. No vain Endeavours to avoid the fix'd *Decrees of Fate*, shall make me change my *Lodging*, or fly from every menacing Contingency. I'll rather trust to *Providence* and present Courage, the Justice of my Cause and Native Innocence, leaving the Event to *Destiny*.

By what I have said, thou wilt perceive I am in some Trouble; and I can assure thee, thou art not mistaken. I'm hatter'd, hunted up and down, and persecuted worse than the Foxes, Hares and Hinds near *Adrianople*. I'm an Old Man, and yet they envy me the Happiness of a Natural Death; they would not have me go down to the Grave in Peace. I have been imprison'd, threatned, dogg'd up and down the Streets, assassinated in the Dark, had my Chamber search'd, my Letters

ters in Danger of being seiz'd, with those of the *Supreme Ministers*. I have run the Risque of a Discovery, by meeting causually an *Infidel*, whose *Slave* I once was at *Palermo* in *Sicily*. I have been undermin'd by *Mussulmans* as well as *Nazarenes*; by Strangers, and by *Solyman* my *Cousin*. Yet in all these Perils I have acquitted my self Faithfully, come off with Success, and saved the Honour of my *Sovereign*; which is the only Thing for which I am sollicitous. But for ought I know, my Care may prove in Vain, and the Evils which I have so long fortunately escap'd, may now surprize and ruine me. As to my self I care not what becomes of me; and if the *Secrets* of my *Commission* be reveal'd, let the *Ministers* of the *Port* answer for that, who wou'd never give me the least Direction.

About Two or Three Years ago, I was forc'd to remove from my Old *Lodgings*, where I had resided ever since my First coming to *Paris*. The Dangers that then assaulted me, drove me to this House where I still am, in a very obscure Place, by the Wall of the City. Yet even hither am I pursu'd by watchful Enemies: New Hazards threaten me on all Hands. But I'm resolv'd to fly no more, unless it be into the *City-Ditch*, where I can find Admittance through my *Landlord's* Cellar. There is a private Passage, dug perhaps in Elder Times, during some Siege, to serve the streight Necessities of those who then possess'd this House. It is

is so cunningly contriv'd, that Human Wit can ne'er discover it, unless by Chance, or by Direction of those that know it. The Ditch is dry, the Door of the House always lock'd; and my Trusty *Host* swears, no body shall come in by Day or Night, till I have made a safe Retreat. So that if all the *Officers* in *Paris* shou'd come to search, I shou'd have Time to pack up my Papers, and sink away into my lurking Hole. And if they shou'd by monstrous Accident find the conceal'd Avenue, I cou'd soon slip into the Fields, through the Last *Postern* in the Wall; and lock them in beyond the possibility of Pursuit: Whilst I took Care to hide my self afresh, or leave the *Country*.

This is my Final Resolution, if e'er I'm put to an Extremity again. In the mean Time, I desire thee to make it part of thy Care, that *Mahmut* shall not want for Money to carry on the *Sultan's* Private Affairs without a Baulk. I do not demand Unreasonable Things: Let me but live, and have enough to defray the Necessary Expences of my *Service*, and that's all I crave. But let my Supplies be well tim'd and proportion'd, that I may husband my *Pension* to the best Advantage: Or else I must always press, and that's a Thing I hate. I have writ to all the *Treasurers* that went before thee on the same Account, and with Equal Boldness. Therefore take not in ill Part what comes from Blunt Sincerity, and Constant, Full Desires to serve effectually the *Grand Signior*. It will

be very easie for thee to anticipate *Mahmut's* Expectations, without exceeding the Orders thou hast receiv'd. Money be damn'd, if we cou'd breathe and serve our Friends, and carry on the Affairs of Human Life without it. I am an *Arab*, and cou'd as freely pass away my Time in harmless Rambles o'er the *Provinces of Asia*; as thus to be confin'd to Narrow Fretting Circumstances, the only Effects of too Unshaken, Unregarded and Incorruptible Loyalty.

Wealthy *Dispenser* of the *Ottoman Gold*, I ask no *Alms*, but my appointed *Salary*. In sending of which, I desire thee to remember the Old *Roman Proverb*, which says, *That he gives Twice, who gives in Season.*

Paris, 9th. of the 6th. Moon,  
of the Year 1667.

LETTER



## LETTER VI.

To Nathan Ben Saddi, *a Jew at Vienna.*

I Know not whether I shall live to hear from thee again, or to send thee another Letter. Age, Sickneſs, Misfortune, together with the Malice of Men, have laid a Thouſand Snares for my Life; I am, as it were, hunted by *Nature, Providence, Deſtiny, and Chance*, into the very *Tails of Death*; From whence it will be very difficult for me to eſcape. Not to amuſe thee, I am in danger of being diſcover'd, ſeiz'd, imprizon'd; and then thou know'ſt, I can expect no leſs than to be put to the Torture, and rack'd with a Thouſand Inventions of Cruelty, That ſo they may force me to confeſs, what I am, and what my Buſineſs is in this *Kingdom and City*, where I have reſided ſo many Years.

I was ſuſpected by *Cardinal Richlieu*, for a *Moselman*, as I have Reason to believe from ſeveral convincing Circumſtances of that *Minifter's* Carriage to me, ever ſince his firſt Acquaintance with me at *Paris*. And the ſame jealouſie cauſ'd his Succeſſor, *Cardinal Mazarini*, to put me into the *Baſtile*, where I was cloſely confin'd, for the Space of Six *Moons*. And I might have lain there till  
C 2 this

this Time, for ought I know, had it not been for the good Conduct and honest Fidelity of *Eliachim*. In fine, though I have hitherto escap'd Discovery, yet I cannot flatter my self, that I shall always do so. If they once lay Hold on me again, they will certainly search me for the *Scar of Circumcision*; and then, all the Arguments the Wit of Man can find, will not be of Force, to blind them any longer, or save me from the Vengeance of the *State*. They will certainly put me to a Cruel Death.

However, I'll baffle 'em if I can, and if I once escape, I'll bid Adieu to *Paris*, if not to the whole *Kingdom*: Being resolv'd not to trust any more to the deceitful Security of new Lodgings in this City, and a vain Removal from one Precinct and House to another: For, the very Air of *Paris*, is fatal to me. I am never free from Terror, whilst within these Melancholy Walls. The *Genius* of the *Place*, is at Enmity with *Mine*. Every Thing I cast my Eyes on, seems to low'r and frown upon me; I start at the Voices of Men, going along the Streets, and discoursing about their own Affairs: And if any one knocks at the Door, I'm presently upon my Guard, my anxious Soul still labouring with sad Presages of some Calamity at Hand, ready to rush upon me unawares.

Perhaps, I may go to *Lyons*, where a Stranger may live an Age conceal'd, and void of Peril, as in this City. Or, I may take a farther Journey to *Marseilles*, *Toulon*, or any other

other Sea-Port Town. Where I will expect new Orders from my *Superiors*.

In the mean Time, thou mayst continue to address thy Letters as before: For that Course can never fail, let me be where it pleases *Heaven*. *Eliachim* will take Care of all Things. I writ to the *Hasnadar-Bassi* on the same Account, desiring fresh Supplies of Money: Which I suppose will come by the Way of *Vienna*. If so, I trust to thy Prudence, in ordering my *Bills* with Speed, and the usual Cautiousness.

*Nathan*, Adieu: And whate'er becomes of me, live thou long and happily to serve the *Grand Signior*.

Paris, the 9th. of the 6th. Moon,  
of the Year 1667.

## LETTER VII.

To the Venerable Mufti.

AS the poor injur'd Labourer, or *Slave* opprest'd by Cruel and Obdurate *Masters*; as the Despairing *Client*, who can find no Justice from the *Cheicks*, *Cadi's*, or *Cardifesquers*; fly immediately to the *Serail*, to make their last Appeal, and seek Redress from the *Great Arbiter* of Humane Feuds: So falls poor *Mahmut* prostrate at thy Feet, O *Sacred Oracle* of *Mussulmans*; begging from thy Authority, whom no *Believer* dares to disobey, what I cou'd never yet obtain from any *Minister* of *State*, or *Bassa* of the *Bench*: That is, how I must act in Case I am discovered, or barely suspected, examin'd, and put to my Oath, concerning my Business at *Paris*? Lay thy speedy Commands on those whose Care it ought to be, that no Intelligence, Advice or Counsel be wanting to me, the Faithful *Agent* of the *Port*, residing here *Incognito*, a *Spy* upon the *Infidels*. Or, at least, vouchsafe to send me thy Instructions, Rules infallible, Orders of perfect Wisdom, and Divine Sagacity.

I cannot for the future stand the Brunt of long suspected Casualties; Events which glimmer from afar, like distant *Ignes Fatui*, or other Vagrant *Meteors* of the Night: For, so Contingencies appear, which are to come, uncertain,

uncertain, and remote; tho' sometimes near at Hand; yet with deceitful shew, they still mislead bewilder'd Mortals in the Dark. So, the tyr'd Traveller in *Libyan Wastes*, is tantaliz'd by mocking Rays of Sands, in drifted Heaps, or flying Bodies, loosely wafted by the Winds; on which the *Moon* and *Stars* casting their Beams, create Refractions like Domestick Lamps or Tapers; and encourage the disconsolate Man to hope for neighbouring Villages or Towns, where he may rest his weary Limbs, and find an Hospitable Entertainment; secure from *Dragons*, *Lyons*, *Tygers*, or the more *Fierce* and *Cruel Race* of *Men*, who lurk in secret Places of the affrighting *Desart*, to rob unwary Strangers, as they pass.

'Tis sad, most *Holy Patriarch* of the *Faithful*, That *Men* are thus degenerate, and transcend the *Horrid Nature* of the *Wildest Beasts*! But, sadder still, That *Cities*, first design'd for *Sanctuaries* of the *Distress'd*, shou'd become worse than *Desarts*, and more *Inhospitable* than the Purlieu of *Dragons*, or the dreadful Haunts of *Lynxes*, *Crocodiles*, and other *Animals* of *Prey*: That *Men* pretending to be Civiliz'd, to live in Community, and Reciprocal Participation of all Good Offices; Incorporated by the same *Laws*, for no other End, but to help, assist and defend one another, against all foreign Enemies; shou'd, instead of this, prove more Barbarous than Salvages, and more Voracious than *Cannibals*, whilst every *Citizen* preys

on his Neighbour, and devours him, whom he has sworn to protect. They all live by Robbery and Spoil. The Rich and Potent, fleece those whose Wealth is not sufficient to defend them from Oppression. Thus are Towns and Cities, from celebrated *Refuges* of Men, become the *Dens* of *Thieves*, and Cruel *Murderers*. The whole Earth is stain'd with the Blood of the Poor: The Cries of Widows and Orphans pierce the *Heavens*: The Generations of Men are corrupted with Fraud, Avarice, Perfidy, Ambition, Envy, and a Thousand other Vices. Brother cannot trust the Son of his own Mother. Fathers are Unnatural to their Genuine Offspring. Children think the Days tedious which prolong their Parents Lives. Self-Love teaches a Man to betray his beloved Friend, for whom he rather ought to lose his Life. An Universal Defection from Justice, and sound Morality, reigns every where.

But, what is most surprizing, is, That even among those who bear the Glorious Title and Character of the *True Faithful Mussulmans*, there shou'd be found a Crew of Miscreants, Villains, and Traytors to God, his Prophet and their Sovereign. I speak not of such, whose *Genial* Inclinations tempt them to commit vulgar Sins, which injure no Man but themselves. I tax not Drunkards, Gamblers, and those Amorous Persons, who waste their Bodies, Time, Estates, and sacrifice their Reputation to Voluptuousness. These are but *Venial* Sins, and soon wash'd off,

off, by the appointed *Purifications*, and *Penances*. A little Water, Dust, or Sand, with Fasting and devout Invocation of the *Eternal Allah*, cancels these *Peccadillo's*; they are all put to the Account of Human Frailty: Such is the Pleasure of Eternal Goodness. But I accuse the blacker Crimes of those, whom fretting Envy stimulates to persecute their harmless Neighbour; or base Ingratitude prompts to betray their Friends; or Native Malice teaches to seek out all Occasions of doing Mischief in the World. A Busy, Restless sort of Men, buzzing about like Wasps or Hornets, stinging every one they fasten on. Or, like the *Pune's* of *Paris*, a troublesome Kind of *Insects*, which interrupt the sweet Repose of Men, creeping upon them in their Beds and slumbers, and slyly biting them, to suck their Blood.

Such are the *Men* of whom I now complain; who hatter me from Stratagem to Stratagem, from one Retrenchment to another: Whose Crime is double, in that they are Persons of my own *Religion*; *Professors* of the *Genuine Faith*, brought down from *Heaven*; *Followers* of the *Prophet*, who could neither *write* nor *read*; and *Subjects* to the *Grand Signior*.

'Tis a long Time, since I had first Occasion to accuse some at the *Seraglio*, of private, sly Attempts, to undermine and ruine me, that they might gain my *Post*. 'Twill seem Invidious, even in my own Defence, after so many Addresses to the *Ministers* of the *Port*,

now to repeat their Names ; and discompose thy *Sacred* Thoughts with Black *Memoirs* of Human Malice. 'Tis not Revenge I seek, but for the future, how to escape, if not prevent, the like Conspiracies. Nor, is it for my self alone, I cherish this Unusual Zeal and Care; but for my *Master's* Interest and Honour.

I've serv'd near Thirty Years in this Precarious *Station*, and never made the least false Step ; or, if I have, 'twas not discern'd; which is the same Thing in Effect. And, I'm very unwilling to miscarry at last, through the Treachery of my pretended Friends at *Constantinople*, or for want of full Instructions from the *Imperial Divan*.

'Tis for this Reason, I presume to address to the Dust of thy Feet, *Supreme Judge* of the *Faithful*, begging the Interposition of thy *Paternal Authority*, on my Behalf.

There is one Thing more, which in all Humility I recommend to thy Wisdom and Sanctity. I have often writ to thy *Predecessor* on the same Account, beseeching him to promote the *Translation* of *Histories* and other Learned *Books* out of Foreign *Languages* into *Turkish* or *Arabick*: That so Knowledge might flourish among the *Mussulmans*, and the *Infidels* might have no more Ground to call us *Barbarous*. Let Men skillful in *Languages* and *Sciences* be sought for. There are not wanting such at *Constantinople*, and in other *Parts* of the *Empire*. Let them be employ'd in compiling an *Universal History*  
of



of the *World*, in *Turkish*; more ample, true, and correct than any that has gone before it in *Greek*, *Latin*, or any other *Language*. This will bring Eternal Honour to the *Ottoman Empire*; and prove no hard Task to them that shall undertake it; since it will be onely a Choice Collection out of other *Authors*; a Garland of Flowers cull'd from the various Fields of *History*, and compos'd together with an Order full of Lustre and Beauty, the whole Work being interwoven with a Chain of *Chronological Years*; which will not onely give it a Singular Grace, but also be of great Advantage to the *Mussulman Readers*.

*Successor* of the *Apostles*, remember, That tho' our *Holy Lawgiver* cou'd neither write nor read, yet the succeeding *Caliphs* encouraged *Learning*. Benediction on the *Souls* of them and their *Posterity*. So will future Ages bless thy Memory, if thou vouchsafest to encourage this Glorious Work. And *Ithuriel*, the *Angel of Science*, will make thee his *Associate* in *Paradise*.

With profound Submissions I retire from thy *Sacred Presence*, begging thy *Absolution*, and *Blessing*.

Paris, 9th. of the 6th. Moon,  
of the Year 1667.

LETTER

## LETTER VIII.

To Cara Hali, Physician to the  
Grand Signior.

A Mongst other *Dispatches*, I cou'd not forget what I owe to the long continued Friendship which has been between us. Having Leisure therefore before the *Post* goes, I will inform thee of a *Birth*, which has occasion'd little Joy to the *Parents*, but much Admiration among all that hear of it, and rais'd learned Disputes between the *Professors* of *Physick* and *Surgery*.

In the Town of *Weerted* near *Ardenburgh* in the *Low Countries*, a Woman was lately deliver'd of a Monstrous Child with Two Heads, Two Necks, Four Arms, and proportionably all Parts both outward and inward double to the Navil, which seem'd to be the Center of Union between the Two Bodies: For from thence downwards, there appeared only the Proportion and Shape of One Body, with Two Thighs, Legs and Feet. The Faces were different; One Squalid and Irregular, without a Nose or Mouth, except a Kind of Orifice under the Chin; For the Eyes possess'd the Place of the Mouth, and a perfect *Masculine Genital* took up the Room of the Nose: The other was fair and made with Symetry, having nothing extraordinary, saving

ving Two Teeth grown out of the Gums.

This *Irregular Production* has been curiously dissected by a Famous *Anatomist*, who found Two Hearts, Two Stomachs, and the other Vitals all single. What I have said is attested by Five profess'd *Physicians*, who open'd this Wonderful Creature.

There have been many Examples of extraordinary *Births*, especially in these Parts of the World. And I have read in a *French Author*, a Man of Credit, That in the Year 1592 of the *Christians Hegira*, a Woman of *Alfatia*, brought forth at once an Hundred and Fifty Children, each but Three Inches long.

But what I now shall tell thee, though it be not Remarkable for the Number of Children, yet has something singular in the Circumstances that attended it.

*Irmentrude*, the Countess of *Altorse*, accus'd one of her Neighbour's of Adultery, because she had Three Children at a Birth, saying, *She deserved to be tied up in a Sack, and thrown into the Sea.* Next Year the Countess herself was deliver'd of Twelve Sons all at a Birth. And touch'd with Remorse for the Sentence which she had pronounc'd against the other Woman; concluding it now a Just Punishment for her self, sent a Maid with Eleven of these New-born *Infants*, commanding her to drown them in the next River, reserving only one to be the *Heir* of his Father's Estate.

*Fate* had so determin'd, that her Husband the *Earl* met the Maid as she was going to commit this Execrable Villainy: And asking her what she had got in her Lap, she answer'd, *I am going to drown a few Young Whelps.* The *Earl* being a great Hunter, and consequently a Lover of Dogs, had a Mind to see whether any of these *Whelps* were of a promising Aspect: When to his Astonishment he found Eleven of Humane Shape, all Living and Perfect, but very small. He press'd the Maid so far, that she confess'd the whole Truth. Whereupon enjoining her Silence, and Assurance of a good Reward, he caus'd her to carry them to one of his *Tenants*; where being all cherish'd and laid warm, he dispos'd of them afterwards in convenient Places, to be nurs'd and brought up till they came of Age. Then he sent for them privately to his House, having first apparelled them in the same Fashion as their Brother was in who dwelt at Home.

As soon as the *Countess* cast her Eye on them, and observ'd their Number and Faces, so exactly resembling him who had been always with her, she wept in a Passion betwixt Shame and Joy, confessing her former Cruel Intention; and falling at the Feet of her *Lord*, he pardon'd her. From these *Eleven* descend the *Family* of the *Welphs* or *Guelphs*, so Renowned in *Germany*, and bearing this Name from the Maid's Answer to the *Earl*, when she had them in her Lap.

Such

Such strange Productions as these, occasion various Enquiries among the *Philosophers* here in the *West*: Whether *Human Souls* be *Generated* like the *Bodies* to which they are united, or whether they are *Created* by the *Immediate Power* of *God*. Assuredly these *Infidels* are much in the Dark, and shut their Eyes against the Light of the *Oriental Sages*. If the *Prophets* should rise from the Dead, they would not be able to convince these *Uncircumcis'd*, That all Things Visible and Invisible are from *Eternity*, and that there is Nothing New in the System of the Universe, except the Various Outward Forms, which change indeed, according to the Laws of Endless Transmigration, and sometimes according to the Frolicks of *Nature*, who loves to mix her Interludes and Antiques, with the establish'd Senses of every Age.

What I have writ, is to divert thee; But when shall I have an Answer as from an Old Friend? Let not the Honours of the *Serail*, make thee forget those with whom thou hast once been familiar. My Dear *Hali*, be not too much a *Courtier*. Thy long Silence and Reservedness forces this Language from me. Shall *Constantinople* blot out thy Remembrance of *Arabia*? Or, the Blast of a *Monarch's* Favour, be more Valuable than the Durable Integrity of a Country-man, a Friend? If the *Sultan* trusts his Life in thy Hands, dost thou not  
know

know that a Fit of Gripes, the Stone, Gout, or any Violent Distemper, will turn all his Confidence into Jealousy? I tell thee, he will suspect Poyson in thy very Looks.

Therefore, continue to be the same Man as thou wert formerly; and let not thy Improvements in *Physick*, make thee go backward in *Morality*.

Paris, 23d. of the 6th. Moon,  
of the Year 1667.

LETTER

## LETTER IX.

To Nathan Ben Saddi, *a Jew*  
at Vienna.

NOW I see thou art a Man of Business: Thy Mind is cur'd of its *Religious* Itch, and restor'd to a sound Complexion. Persevere, and be Happy.

Let no vain Scruples of Conscience molest thy *Soul*, concerning the *Peace* that was lately made between the *Grand Signior* and the *Germans*. Cares of this Nature belong to those who sit at the Helm, and direct the Steerage of the *State*. As for thee and me, our Part is onely to Obey, without enquiring, whether it be Right or Wrong that we are commanded. Every Thing is Lawful to us, that is enjoin'd by our *Superiours*; And the *Publick* Reason ought to supersede our Private narrow Sentiments. Whatever *Premunire's* we incur by our Obedience, the Conscience of the *State* will be our Bail, our Advocate, and our Ransom. Therefore, once more, Go on and prosper.

Thou cou'dst not have done the *Grand Signior* a greater Piece of Service, than by thus happily insinuating thy self with the *Hungarian Faction* at *Vienna*: For, by that Means, thou becomest *Master* of the *Secrets* on both Sides; the *Janns* that over-looks

Two opposite Cabals at once: And so mayst not only form thy own Intrigues the better, but also give a clearer Light to the *Ministers* of the *Sublime Port*.

I am displeas'd to hear of the frequent *Conspiracies* that have been made against the *Emperour's* Person. Not for any Love that I bear to him or the House of *Austria*: For, I wish there was not a *Branch* of that *Incestuous Stem* left alive on Earth: But, I never knew such Kind of *Plots*, if once discovered and prevented, to take Effect again. Besides, they many Times spoil the main Design: For, what signifies it, if this *Emperour* were seiz'd and put to Death, so long as there is any one of that *Tyrannical Race* surviving. They are all of the same Blood and Interest; Educated also in the same *Principles* and *Maxims*. In a Word, they have all but one Game to play; which is, to aggrandize themselves, and their Posterity for ever. And therefore these Clandestine Methods of Poyson or Affassine, will but make them more watchful, to prevent all Designs of the like Nature, for the Future.

Remember *Nathan*, that the Mark which thou art to aim at, is to cherish the Discontents of *Hungary*, by all the Arts of a cunning *Statesman*. Count *Peter de Serini*, is a fit Subject to work upon. The Death of his Brother, and his own Disgrace at the *Imperial Court*, with the rising Fortune of *Montecuculi*, have fill'd him with Sentiments of Revenge and Envy. He cannot behold  
Count



Count d' *Aversperg* in Possession of *Carlestadt*, without much Resentment, having with so great Passion, begg'd that Government for himself.

If this *Prince* can but be induc'd to revolt, many Thousands of the *Croats*, *Dalmatians*, and *Sclavonians*, will take up Arms under him, which will at once weaken both the *German Empire*, and the *State of Venice*. Besides, the Marriage of his Daughter with *Prince Ragotski*, may engage the *Transylvanians* in his Party. Count *Nadaſti* also, they say, is not well pleased with the Court, aiming to be *Palatine of Hungary*; which has been refus'd him. This News comes to me but by Report. If it be true, thou art in the fairer Way to succeed. Such great Malecontents as these, will puzzle the *Ministers of State*, and exercise the Policy of *Prince Lobkowitz*.

Besides, if Things shou'd not proceed to an open Rupture; yet, thou know'st, the *Hungarians* are offended at the late Peace, which will not fail to put them upon committing perpetual Acts of Hostility. They stomach it extremely, That the Town of *Newhausel* is in the *Grand Signior's* Hands. And they will be always on their Guard in the Neighbouring Parts, Patrolling about, and skirmishing with our Foragers: Which will afford a good Occasion at any Time for our Sovereign to break the Peace, whenever it is for his Interest. There are Abundance of Consequences in such a Case,  
more

more than we can think of, or foresee, yet all to our Advantage. As long as we go the right way to Work, all Things will succeed well. Make no false Steps, and there's no Danger of stumbling.

Remember still, That thy particular Charge, is to foment a *Civil War* between the *Court of Vienna*, and the *Hungarians*. 'Tis no Matter, who gets the better on't. Let 'em quarrel to Eternity, and destroy one another in *God's Name*. Then shall the *Mussulman Empire* thrive.

Before *God*, you have a fine Opportunity, ye Factious Comrades: But, beware of sly Interlopers. Damn the Easiness, and good Nature (falsly so call'd) of those, who will admit any Man into their Cabal, provided he puts on a fair Guise, of one of the Party. Ye can't be too reserv'd and close. D'ye think, the *Emperour* has not his Spies about in every Corner? A Pox of your Stupidity, if you suffer this brave Design to miscarry for want of looking sharp. Damn ye for a parcel of Old Thread-bare Fools, if after so many Experiences, you don't furbish up your Wits, and look to your selves. There's *Gottendorf*, *Railliwits*, *Skus*, the *Knight*, *Baron Leipsem*, *Eluard* the *Hereditary Pretender* to the *Marquissate of Thanu*, with many others, whom I will not name in this Letter. By *Moses* and *Mahomet*, they're all Rogues, and if you trust 'em too far, they surely betray you.

Nathan,

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*Nathan*, believe me, I wou'd not write so passionately, were my Life at all precious. But, I have no other End in protracting the Minute of my *Transmigration*, than to exalt, as much as in me lies, the *Majesty* of the *Ottoman Lineage*, and to guard it from Dangers. I am plac'd here on Purpote, by *Fate*: And I'll do my Duty, though the whole World shou'd sputter their Venom against me.

O *Israelite*, both thou and I, must shortly leave this Earth; or at least, we must change the Form of our Earth. We shall never cease to be something; *God* knows what.

In the mean Time, be what thou seemest to be.

Paris, 23d. of the 6th. Moon,  
of the Year 1667.

LETTER

## LETTER X.

*To the Most Sublime, and Magnificent of the Mussulman Bassa's, Achmet, the Vizir Azem.*

**M**AY Chaplets of Immortal Flowers crown thy Noble Head, Illustrious *Cuperli*, strong Prop of the *House of Ertogriel*; Main Buttreis of the Tower of the *Selzuccian Tribe*, the Lineage of *Ottoman*, Heir of the Heirs to *Ismael*, the Eldest Son of our Father *Abraham*, the Glory of Men and the Beloved of *God*.

Not the Unmatch'd Pertumes of *Arabia*, nor the surprizing Odours of the *Persian Incense*, which they offer'd to the *Sun*; not all the most skilful Compositions of *Eastern Aromaticks* put together, are half so sweet, as is thy Glorious Name, among the *Mussulmans*.

I receiv'd thy Orders with a Reverence second onely to that which is due to the *Grand Signior*; And will perform them, with a Loyal Alacrity. I perfectly comprehend thy Design, and the Drift of the *Sublime Port*. For thou hast stated the Case like an *Oracle*. 'Twill not be difficult, I believe, to suggest underhand to the *French Court*, the Advantage they may make of the present Distractions in *Hungary*: For, they are already become the Subject of common Discourse.

*Lewis*

*Lewis XIV.* by encouraging those Male-contented, and supporting their Cause with private Disbursements of Money, will doubtless facilitate his own designed Conquests on the Neighbourhoods of the *Rhine*. For, if the *Hungarian Lords* proceed to an open Revolt, and throw themselves under the *Sultan's* Protection; the *Emperour* of *Germany* will be oblig'd to turn all his Forces that Way: Which yet will not be able to withstand the United Armies of the *Hungarians*, *Croatians*, *Heyducks*, *Tartars*, and the most Invincible *Osmons*. So that by this Means, the *Empire* will be weakned on both Sides, and in Fatal Danger of its final Dissolution: Whilst the Strength and Power of the *Grand Signior*, and the *King of France*, his Noble *Allie*, will daily encrease.

Besides, this will put all *Europe* into Divisions and Parties, according as their Interests and Affections incline them; some siding with the *Emperour*, others with the *French King*; whilst the Generality will stand Neuters, and contemplate the Issue of these Wars, without assisting one Side or t'other. Than which, nothing can fall out more Happy or Propitious for the Sacred *Monarchy* of the *Osmons*.

In Obedience to thy Commands, I have written to *Nathan Ben Saddi* on this Account: Altogether as from my self, not giving him the least Ground to conjecture, that I had receiv'd an Order from the *Port*. I frequently take the Liberty to counsel that  
honest

honest Jew in many Cases; inviting him to Projects in General Terms, and to do some Extraordinary Service for the *Grand Signior*. So that he will imagine my writing now is onely of Course, without suspecting any Thing else.

I beseech thee to send me all the Instructions that are Needful for me, not onely to carry on this Affair prosperously, but all others relating to the *Port*. I will be careful to transmit thy Commands to *Nathan Ben Saddi*, in such a Disguise, as he shall not dream they are any other than my own Proposals: Since thou dost not think it fit that the Majesty of the *Port*, should appear to be concern'd in a Business of this Nature; especially, so soon after the late *Peace*, concluded with the *Emperour*.

'Tis an invaluable Honour thou hast done me; in trusting to my Conduct an Intrigue, whose Effects, for ought I know, may reach all the *Nations* of *Europe*, and last till the *Day of Doom*. Question not my Fidelity, for 'tis of Proof: Besides, it many Times tempts a Man to be false, when he knows he is suspected to be so.

I am Slave of the *Slaves* of those who stand near the *Sultan's* Person, and confess *Mohammed* to be the *Apostle* of *God*. More particularly, I am devoted to those who have the Honour to serve thee, the Grand Pillar of the *Osman Empire*. *God* perpetuate thy Felicity.

Paris, the 23d. of the 7th. Moon,  
of the Year 1667.

LET-

## LETTER XI.

*To the Seliſtar Aga, or Sword-Bearer to the Sultan.*

THESE *Parts* abound in Action at this Time. Couriers run up and down from Court to Court, with ſecret *Diſpatches*, and Matters of deep Import. The Death of the *Queen of Poland*, and of *Pope Alexander VII.* occasion this new ſtirring and buſtling in *Europe*. She died on the 10th. of the 5th. Moon; He on the 22d. Every *Kingdom* and *State* in the *West*, have ſome Interelt to make or preſerve; ſome Deſign to form, or to carry on; the Succeſs of which many Times depends on the well managing the Conſequences of theſe great and Fatal Breaches which Death makes in the *Families of Mighty Potentates, Houſes of Royal Deſcent.*

The *French Court* were all diſſolv'd in Joy, for the Marriage of the *Duke of Guize* with *Madamoifelle d' Alençon*; They were in the miſt of the Nuptial Triumphs, and Feſtival Solemnities, when the Black Expreſſes came, which ſoon turn'd all their Mirth to Mourning, at leaſt in outward Appearance. For it was not decent for the *Sons* to continue longer revelling, when the *Great Father* lay Embalm'd in Order to his Sepulture. Therefore, to prevent Idleneſs, the King

D

thought

thought fit to change the Pastimes of the Court, for more Necessary Business; and the soft Entertainments of *Hymen*, for the Rugged Toils of *War*. He caus'd his Armies to march into *Flanders*, to give his *Queen* Possession of certain *Estates* fallen to her in those *Parts*. This surpriz'd the *Low-Countries*, who began to demolish several *Places* of *Strength*, that had not sufficient Garrisons to defend them.

The *King* was himself in Person at the Head of his Army, which gave immense Courage to his Soldiers. So that *Tournay* quickly surrender'd to him, on the 24th. of the 6th. *Moon*; and *Doway* not many Days after. In the mean while, the *Mareschal d'Aumont* with another Army, takes *Bergue* and *Furnes* near *Dunkirk*. Then he besieges *Lisle*, which was taken also after Seventeen Days; but not without the *King's* Presence, who appear'd indefatigable, always on Horseback or in his Coach, going the Rounds, and surveying all the Works. He slept in his Coach, that Night the Town was taken, on a Bridge not far from *Gaunt*. They have also taken *Courtray*, *Oudenarde* and *Alost*. They have defeated the *Prince de Ligne*, and the *Count de Marcin*. In a Word, they have done so many Great Things this Campaign, That all *Flanders* is stupified, as at a *Miracle*.

Illustrious *Aga*, I have in a Sort of Miniature presented thee with the true *Effgies* of *Western* Affairs at this Juncture. Let not my Abruptness displease thee; since this *Epitome* describes



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describes the Truth as lively, as if I'd fill'd  
an Ell of Parchment up with Words.

Paris, the 2d. of the 8th. Moon,  
of the Year 1667.

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## LETTER XII.

To Dgnet Oglou.

I Know not whether I have Reason to  
rejoice or be sad, in my present Circum-  
stances; so Ambiguous are the Events of  
Human Life. Even the most blandishing  
Gifts of Fortune, and such as we are extreme-  
ly taken with, many Times prove like the  
*Trojan Horse*, onely fair and Gay in outward  
Appearance; whilst like that deceitful Engine  
of the *Grecian* Craft, they carry an Army  
of Hidden Calamities within, which in the  
midst of our secure Repose, when we least  
dream of any Evil, rush upon us from their  
conceal'd and unsuspected Ambuscades, put-  
ting us all in Terrour and Confusion.

However, since I have had a sufficient  
share of Trouble, Griet, and Melancholy;  
now let other sprightly, cheartful Passions  
take their Turn, be the Event how it will.  
I cannot always bear the Burden of a loaded  
Spleen, cramm'd and puff'd up with Melan-  
choly Winds, the *Embryo's* or Vehicles at  
least,

least, of horrid Thoughts, perplexing Cares, and black Despair. Besides, methinks, I have a fit Occasion to be merry ; being by a very pleasant Accident, at once rid of a great many vain Doubts and Anxieties, ( which have disturb'd my Peace for these Three or Four Years ) and restor'd to the charming Conversation of *Daria*, whom thou may'st remember, I so passionately lov'd, in the Days of my Youth.

Know then, that one Day as I was walking in the Streets, I met that lovely *Greek* in Mourning. Surpriz'd above Measure at the Sight of a Person, tor whom I had formerly cherish'd so great an Esteem ; I stood still at First, like one Thunderstruck. I cou'd not forbear questioning my own Senses, and giving the Lye to my Eyes, which assur'd me 'twas she. Neither Age, nor Absence had effac'd her lov'd *Idea* from my Memory, or so much chang'd her Face, but that I easily call'd to mind the Object of my Amorous Desires. Yet, my Astonishment was such at this unthought of Interview, that I had not Resolution enough to believe my self. And her Amazement seem'd no less than mine: Whilst neither of us had Power to speak, but stood like Fools: Till I asham'd longer to lose my self in such an effeminate Confusion of Spirit, first broke Silence, not without some Rapture and Emotion, crying out, " Is it *Daria*, or her *Ghost*, I see? Has *Fortune* blest'd, or mock'd me at this Fatal Hour? Or do deluding *Nymphs* and *Fairies*,

"ries, haunt the Streets of Populous Cities,  
 "walking about in borrow'd Forms, and  
 "mixing with the Throng of Mortals, to  
 "tantalize our softest Hopes, with a false  
 "Shew of some dear Lover, Friend or Per-  
 "son highly wish'd for, ne'er to be enjoy'd?  
 "It may be true, That *Cytherea* left her  
 "Heaven, (as *Virgil* does relate) and in  
 "a *Tyrian* Dress, met the *Heroick* Off-  
 "spring of *Anchyses* in the Fields, amu-  
 "sing him with a disguised Semblance of  
 "Mortality and Human Race, untill her  
 "Heavenly Voice discover'd that she was a  
 "Goddess. So us'd *Diana* to descend in dead  
 "of Night, and mix the Slumbers of *Endy-*  
 "*mion* with Immortal Dreams; stealing soft  
 "Kisses from the lovely Youth, and whispe-  
 "ring *Cœlestial* Words into his Ears, more  
 "forcible than the Songs of *Orpheus*,  
 "when he mov'd the Trees and Rocks to  
 "Passions of *Platonick* Love. At other  
 "Times they wou'd come down and take  
 "the Air of cool Mount *Hemus*, or the lofty  
 "*Ida*. Thus *Melpomene*, *Clio*, and the Rest  
 "o'th' *Sacred Nine*, wou'd often visit the  
 "Refreshing Heights of their belov'd *Par-*  
 "*nassus*, from whence descending to the  
 "Shady Banks of *Helicon*, with more than  
 "Mortal Voices, wou'd awake and tempt  
 "the wanton *Eccho's* to strike up, like *Uni-*  
 "*sons*, and join in *Consort* with 'em, whilst  
 "they chant the Praises of some *Demi-God* or  
 "*Hero* whom they love. But that a *Goddess*,  
 "*Nymph*, or *Muse* did e'er frequent the

“ Common Crowd of Mortals in a City, is not  
“ to be credited. Therefore, unless I dream,  
“ it is *Daria* I behold.

My *Dgnet*, I was running on in higher Ecstasies, at mentioning of her Name, but that she smil'd, and interrupted me with an obliging Reservedness, and said; “ *Mahmut*, if  
“ you are the Man I take you for, and wou'd  
“ have my Esteem, be less passionate, and  
“ leave off this wild way of Raillery. We both  
“ are past the Vanities of Youth. Our Years  
“ shou'd now retain no Remnant Froths of  
“ early boiling Blood, and Young, Green,  
“ Foolish Passions.

I took this onely for a Female Banter, an Essay of Woman's Craft, to try the Sense and Humour of a Man. For, thou knowest, the greatest *Princess* loves a truly passionate Address, though not a puling, whining one. Besides, 'tis the Fashion here in *France*, to use *Romantick* Forms of Speech, when they make Love. However, in Regard it was Inconvenient to lose more Time, in the open Street, by this Sort of Discourse, I invited her to a House, where we might converse with more Freedom. She accepted the Motion, and I conducted her to the House of *Eliachim* the Jew. 'Tis pleasantly seated on the Banks of the River *Seine*, and has a fair Garden belonging to it. *Eliachim* happen'd to be abroad, which gave us a better Opportunity of improving our Time, without the necessary Interruption of Salutes, Compliments, &c. usual in such a Case. And I had

had the Command of his House, as though he had been there himself.

It being in the heat of *Summer*, I led *Daria* into a little Shady Green Retreat, in the midst of the Garden, out of the Reach of curious Ears, where, under the cool refreshing Shelter of a wide-spread Beech, we sat down and call'd to Mind our former Acquaintance and Friendship. *Daria* still retain'd her Native Modesty and Prudence. Neither had the external Beauty of her Face suffer'd any greater Detriment, than what befalls the fairest Roses, Violets, or other Flowers, which even in their most decayed Estate, merit the Character of Amiable Sweetness. However, the Lustre of her Wit, and Goodness of her Humour, supply'd all other Defects.

I protest, my *Dgnet*, it was Impossible for me to see, and not to love again, a Person, whose *Idea* once was so Domestick and Familiar to my *Soul*. And I was the more animated to make my *Court*, when she told me, that she was a *Widow*. 'Twas easy to forget, or banish from my Thoughts, her former Faithful Treachery, in acquainting her Husband with my Amour. Love soon removes all puny Obstacles; 'tis ready, prompt, and dextrous to find Excuses for the greatest Faults a Friend can e'er commit: Much more ingenious to palliate the *Peccadillo's* of a Mistress. This Generous Passion by a peculiar Force extirpates all Revenge, and blots out the *Memoirs* of past

Unkindnesses. It ever springs and blooms with fresh Desires, young vigorous Inclinations. Like to the Palm oppress'd with Weights, it higher grows. 'Twou'd fain encrease, dilate, and stretch it self to Immortality. There's no Consideration, but that of Honour, can pretend to match, or stand in Competition with the Divine Regards of Love. And yet, the most exalted Human Glory often vails to this soft Passion. The Conquerours of the World, suffer themselves to be o'ercome by Women.

Wonder not therefore, That I who am Flesh and Blood as well as other Men, cou'd not now defend my self from fair *Daria's* Charms.

Excuse me in that I cannot now give thee any farther Account of this Adventure; being interrupted by a Messenger from *Eliachim* the Jew, who brings me Word, my Mother is very Sick, and wants my Company Expect another *Dispatch* speedily,

Paris, the 15th. of the 10th. Moon,  
of the Year 1667.

LETTER

## LETTER XIII.

To Pesteli Hali, *his Brother*, Master  
of the Customs and Superinten-  
dent of the Royal Arsenal at Con-  
stantinople.

'TIS written in the *Fates*, That Man  
shou'd Once, at least, be vanquish'd  
by a *Woman* in his Life. But, 'tis my Chance  
to be Twice subdu'd by one of that Fair Sex.  
I know not whether I acquainted thee with  
the Love I formerly bore to *Daria* a Beauti-  
ful *Greek* Lady sojourning in *Paris*. Neither  
have I at this Instant an Opportunity to look  
over the File of my Letters, they being in  
my Lodgings, and I at *Eliachim's* House,  
where I write this Letter, for the Sake of a  
Convenience, which offers it self, of sending  
thee a small *Present* of *Watches* and *Oriental*  
*Stones*, by a *Jew*, a *Merchant* who is just  
departing for *Constantinople*.

However, if thou art curious to know the  
Circumstances of this Amour I speak of;  
Our Friend *Oglon* can inform thee of it. In  
the mean Time, suffer me to vent some of  
my Thoughts concerning Women, and the  
Love of them, rooted so deeply in our Hearts  
by *Nature*. None of our Sex cou'd e'er e-  
scape this gentle Passion, it being mix'd and  
blended in our very Original *Embryo's*, and  
D 5 after

after cherish'd with our Mothers Milk. It was the peculiar Mystery of our Nurses, by a Thousand Female Tricks and Arts of necessary Tenderneſs, to blow and kindle up the little Sparks of this Immortal Fire within our Infant *Souls*; whilst from their Breasts we suck'd and guzzl'd down inebriating *Phil-ters* and *Love-Potions*, more forcible and durable than those the *Grecian Maids* compound by *Magick* Rules, when they wou'd captivate some Lovely Youth within their Snares. Our Blood thus fed with early Sympathetick Draughts, becomes the Seminary of a Thousand Amorous Inclinations; General, unform'd, and volatile Affections, to that Sex: Till Time and Opportunity fix our loose Desires, on some particular *Maid*, whom *Fate* or *Chance* has brought into our View. At the First Glance, she darts from her enchanting Eyes the perfect Image of her *Soul*, which penetrates, like Lightning, our most Interiour Faculties. The swift *Idea* soon transforms us into its own Similitude; like melted Wax we take the Momentary Impression of a Figure, which may last as long as we. Or, if we melt again, 'tis but to receive some other Stamp of Love. Thus our whole Life passes away in an Enchanted Circle of Amours.

However, 'tis the Part of a Wise Man to regulate this Passion, and not suffer it to degenerate into Dotage. There is much to be said in Praise of Women, and not a little in their Disparagement. As we are *Riddles*



to our selves, so *that Sex* is in a higher Degree, *Mysterious*, and a *Paradox*.

'Twould be a Kind of Sacrilegious Envy to conceal their Excellencies, and the Advantages they have of us, in many Regards, whilst our partial Pen shall onely publish their Defects and Infirmities. Some *Hebrew Doctors* from the Different Names of *Adam* and *Eve*, draw Arguments to prove the Dignity and Perfection of the *Female Sex*, in that *Adam* signifies [*Earth*] but *Eve* expresses [*Life*.] For, they affirm, that every Name which *God* impos'd on any Thing, describes its *Nature* and *Qualities*, as a *Picture* represents the *Original*. Therefore, by how much, *Life* is more to be esteem'd than *Earth*, by so much more Excellent, in the Opinion of these *Rabbi's*, is *Woman* than *Man*.

They go farther also, and from the Affinity between *Eve's* Name and the *Sacred* Name of *God*, the Ineffable *Tetragrammaton*, the *Cabbalists* borrow Proofs in Confirmation of their *Doctrine*.

I know not, whether such Critical Observations be of any Moment, or no, in this Case; Yet, thou know'st, that all the *Eastern* Languages are full of hidden Mysteries; each Word and Letter being impregnated with some *Divine* or *Natural* Secret, beside the common obvious Sence. Thus *Al Zerbi*, the Holy *Mussulman Doctor* says, There's Magick in the Sacred Name of *Jesus*, and that whene'er it shall be once pronounc'd through the Great Tube or Trump of *Michael*, it shall

shall cause all the *Powers* in *Heaven*, in *Earth*, and *Hell*, to bow the Knee. This *Globe*, whereon we tread, shall tremble, and all the *Elements* melt away; the *Firmament* shall be snatch'd up, like to the Motion of an *Eastern* Antiport, Veil, or Curtain. The wide-stretch'd *Orbs* Above, shall warp and rowl together, as a scorched Skin, or Piece of Parchment does before a Fire. So forcible will be the Energy of that Tremendous *WORD* by which the *Universe* was made, when *God* designs to rend this Visible World of ours in Pieces, that he may reveal his Nobler Works, the Worlds Invisible and Eternal. This mighty Frame, on every Side will bow, and yield, and vanish; not able to support the crowding Train and Lustre of Immortal Glories, Radiant, Bright *Essences*, descending in a Body from the High *Palaces*, of *God*, the Infinite Solitudes and Recesses of the *Omnipotent*.

Thou hast no Reason to be scandaliz'd at what I write, as if I were a *Christian*. Thou seest I have a *Doctor* of the *Arabs*, for my *Author*: A *True Believer*, and reputed Saint. Besides, if I am worthy to advise thee, let not the Common Practice of *Mus-sulman* Professors in the *Imperial City*, tempt thee to despise the *Blessed Son* of *Mary*, of whom our *Holy Prophet* speaks so honourably. How many *Chapters* in the *Alcoran* do celebrate his Praise? I rather counsel thee to imitate the honest *Turcomans*, who are esteem'd the best of *True Believers*. These honour

honour both *Jesus* and his matchless *Virgin-Mother*. So do the *Chupmessiafi*, and all good *Mussulmans*. As for the Rest, they're either Superstitious and Morose *Fanaticks*, Profligate *Renegades*, or Loose, Wild *Liber-tines*, who fear neither *God* or *Man*.

And now I've mention'd that Incomparable *Mary*, *Mother* of the *Messias*, of whom the Mighty *Alcoran* speaks such Venerable Things; it is a fit Occasion to return from my Digression, and proceed in relating what the *Jewish Rabbi's* say farther in Commendation of the *Female Sex*.

They consider the Order which *God*, according to the *Writing* of *Moses*, observed in the Creation: viz. That among his Works some are Incorruptible, and Immortal; others subject to Corruption and Change, and that as he began in the Noblest *Species* of the Former, to wit, pure separate *Spirits*, so he ended in the Most Illustrious of the latter that is, *Woman*; the last of all his Works, and the most Perfect of Compound Beings; for in her are center'd and consummated the Nature of the Heavens, the Earth, Air, Fire and Water, with Minerals, Plants, and Animals, and whatsoever else was made before her. This is the Opinion of some *Hebrew Writers*, who believe, that *God* having made *Eve*, and then survey'd the *System* of his Works, found nothing more Excellent or Divinely fram'd than *Woman*. Therefore in her he rested and commenc'd the *Sabbath*, as if his Power and Wisdom now were tir'd and  
 foil'd,

foi'd, and that he could not start the *Idea* of another Creature, more perfect than her. Or, as if he did not esteem the *Universe* it self compleat without the last and most accomplish'd of his Works. For, they hold, it is absurd to believe, that *God* wou'd finish such a prodigious and admirable Task, in any mean or abject Thing. They also illustrate this by a Simillitude, asserting, That the World being as it were an Intire Circle, it follows by a Necessary Consequence, that it was finish'd in that Part, which by the most Intimate Union, couples the First Atome to the Last.

They endeavour to strengthen this by the Common Principle of *Philosophy*, which teaches, That the End is always First in the Intention, and Last in Execution. *Woman* therefore being the Last Work of the Creation, it is evident, say they, that she was the Chief Design and Aim, the *Almighty* had in building this Immense Fabrick, which he first furnished and adorned with infinite Riches and Delights, and then introduc'd her, as into her Own Native, Proper Palace, there to reign as Absolute Queen over all his Works.

Besides, they take Advantage from the particular Place of her Creation, to exalt her, in that she was form'd in *Paradise*, among the *Angels*, whereas *Man* was made in the Common Waste among the *Brutes*. And therefore they say, *Women* have this peculiar Privilege, That when they look down from  
any

any Eminent Height or Precipice, they feel no Dizziness or giddy Symptoms in their Head, no Mist or Dimness in their Eyes, being, as it were, nearer their proper Element, or lofty Birth-Place. Whereas it is common for Men to be troubled with these Accidents in such a Case.

But the most prevailing Argument they use, is taken from the Stupendous Beauty of that *Sex*, which, like the finer Sort of Clouds in Summer, seems to engross the Splendors of Immortal Light, and so reflect them on the World. How matchless is a *Woman's* Form? What dazz'ling Majesty environs her, from Head to Foot? Gaze on her lovely Countenance without Astonishment; or fix your Eyes on her's without an Ecstasie; Those Lights which do mislead the *Morning Stars*, and cause the *Gods* to ramble from their *Heaven*, if what the *Ancient Poets* say, be true. So did *Apollo* for his *Daphne*, and *Jupiter* for others of that charming *Sex*. Neither need we wonder at this, since the *Written Law* it self records, that *Angels* fell in Love with Admirable *Maids* of *Human Race*, and took 'em for their Wives, or Concubines, from whom the *Progeny* of *Giants* came. Thus more Modern *Writers* testify, that Incorporeal *Spirits* and *Demons* of all Ranks and Qualities, both Good and Bad, have been enflam'd with Ardent Passions for some *Mortal Virgin*. Which is no false or vain Opinion, as the Incredulous Part of Men would fain insinuate, but a known Truth, confirm'd by many Experiences. Indeed,

Indeed, so admirable is the Figure, Voice, and Mien, of a Fair *Woman*, that he is willfully blind, who does not see, whatsoever Beauties the whole World is capable of, center'd in that *Sex*. And for this Reason 'tis, that not onely *Man*, with *Angels*, *Demons*, *Genii*, *Satyrs*, and the whole *Series* of *Rational Beings*, admire a Fair *Woman*; But also the very *Brutes* are struck with a profound Amazement at her Sight: With Sighs, and silent Vows, the *Animal Generations* pay Homage to *her*, and adore the stately *Idol*. Every Thing in *Nature* is enamour'd, and lies prostrate at her Feet. She alone commands the *Universe*.

Yet, after all, my Brother, they have their dark side too, like the Rest of Mixed *Beings*. They are the Frontier-Passes of the World Above, and that Below: The Gates of Life and Death; the very Avenues to *Heaven*, or *Hell*, according as they're us'd. Like Fire they'll warm and refresh a Man, if he keep at a due Distance; but, if he approach too near, they'll scorch and blister him, if not consume him quite. Or, like that other *Element* of *Water*, they're very good and serviceable, whilst kept within their Bounds, but let 'em once break down the Banks of Modesty, they'll threaten all with Ruine. In a Word, 'tis neither safe to vex 'em in the least, or humour 'em too much. The Excess of Fondness, as well as the Defect of Natural Love, may equally undoe us. Prudent Generosity is the onely Method of making

king our selves happy in the Enjoyment of this *Sex*.

Dear *Pesteli*, let us Reverence our selves, and then we cannot fail of due Respect from our *Wives* and *Concubines*. For, they love a Man that's truely Masculine and Brave.

Paris, the 15th. of the 10th Moon,  
of the Year 1667.

## LETTER XIV.

*To the Same.*

Just as I'd finish'd t'other Letter, I was alarm'd afresh with new Discoveries of *Solyman's* Treachery. That Barbarous Dog, is certainly an *Imp of Hell*, a *Devil in Human Flesh*; an Adventitious Plant, pluck'd from the Drery Banks of *Phlegeton*, or *Cocytus*, and engrafted in our Noble Stock, on Purpose to ruine and destroy us. The whole *Tribe* is bound to curse him with immortal Execrations. He industriously seeks and studies all Occasions to do Mischief. His Veins sure stream with fiercest Venoms, rather than with Human Blood. The Poyson of *Dragons* and *Asps* is under his Tongue, and the Gall of *Crocodiles* within his Lips. His Lungs breath nothing but Infernal Smokes; the Spirit *Negidher* times the *Systole* and *Diastole*.



*astole* of his Heart; and his whole Body is a Den of Fiends, as Foul and Black, as those which guard the Throne of the Great *Prince* of *Darkness*.

I cou'd have easily forgiven his sly malicious Attempts upon my Life, and Honour; his Interloping Tricks and Plots, his Calumnies and Slanders, with all the Train of his Perfidious Actions: But, that he shou'd abuse the Vertuous *Fatima*, Daughter to our Uncle *Useph*, is an Injury I can't put up, or pardon. That Innocent Lady ne'er deserv'd such Cruel Unmanly Usage at his Hands. The Dregs of a Thousand bitter Curses be his Portion to drink in *Hell*, unless he repent of this prodigious Baseness, and make Honourable Satisfaction.

Thou wilt wonder perhaps, what is *Solyman's* Crime, that fills me with such Implacable Resentments. Know then, that *Fatima's* Husband, being call'd to the *Grand Signior's* Service in the *Wars* of *Dalmatia*, and for that Reason, forc'd to tarry from her above these Fourteen *Moons*; she entrusted *Solyman* with an Affair of grand Importance, a Matter which concern'd her Life, Honour, and Welfare in the World. It seems she had a Quarrel with an old *Grecian* Hag, who sought to prostitute her to the Great *Cadi* of *Smyrna*, where she lives. This *Grandee* had by a strange Accident, seen *Fatima* in a Bath, frequented onely by *Women* of *Quality*. However through some neglect of the Servants, he was not spy'd himself, but went away deeply



deeply in Love. That Passion, thou know'st, makes every Body restless, that is tormented with it. He knew not how to ease himself, but by communicating his thoughts to the fore-mention'd *Grecian* Widow, whom he had often made the Confident of his Amours. The thorow-pac'd *Bawd* soon promis'd him Relief, and that she wou'd accomplish his Desires. However she fail'd and found her self mistaken, when she came to tempt the Inviolatè Chastity of *Fatima*. For, all her glittering Promises, her softest *Rhetorick*, cou'd ne'er corrupt a Heart establish'd firm in Vertue.

Mad at her Repulse, she studies how to be reveng'd, conceiving it not impossible to bring her Designs about by Violence, since Fair Perswasions wou'd not do. She frames a Formal Accusation against *Fatima* before the *Cadi*, taxing her with *Witchcraft* and other Crimes, upon Oath. The *Cadi* having learn'd his Lesson, wou'd not hear the Cause in open *Divan*; but pretending Indisposition of Body, caus'd her to be brought before him in his private Bed-chamber. The *Greek* had ready by her, several suborn'd *Witnesses*, to depose most horrid Things against the Innocent Woman. When the *Cadi* professing an intire Respect to *Fatima's* Husband, seem'd to take Pity on her Circumstances, and wav'd the farther Prosecution of the Cause till another Time, keeping *Fatima* Prisoner in the mean while in his own *Palace*.

All :

All this was manag'd so privately, that no Body in the Town took Notice of it, save an Acquaintance or Two of the *Grecian* Widow, and *Solyman* our worthy Cousin, who happen'd to be at *Smyrna* in this very Juncture, among his other Rambles.

Persons in Trouble, are willing to fly for Refuge to any Friend, desiring their Assistance: *Fatima*, all in Tears at such an unexpected Change of her Condition, had Leisure and Opportunity to speak to *Solyman*, conjuring him to go to certain Intimate Friends of our *Family*, living in *Aleppo*, and tell them her Circumstances. Instead of this, the Faithless Villain goes to her Husband's Friends at *Tripoli*, telling them the most shameful and scandalous Things of *Fatima*, his Malice cou'd invent; and that by her lewd Courses she had well-nigh ruin'd her Husband; producing at the same Time forged *Bills* and *Letters* as from him, whereby he rais'd a Thousand *Zequins*, with which the perjur'd Villain's gone no Body knows whither, to make his broken Fortunes once again, and lay a Foundation for new Cheats. Whilst the poor injur'd *Fatima*, is forc'd to bear the Reproach and Infamy of Things whereof she ne'er was guilty. But, Time I hope will clear her Innocence, and bring that Cursed Vagabond to Shame.

I counsell'd him indeed long ago to travel, and see the various *Regions* of the Earth. But, I ne'er advis'd him to load his *Soul* in such long Voyages with the Guilt of base Ingratitude,

rude, barbarous Malice, Perfidy and other Vices of the blackest Hue. The smaller Frailties, Stains, and Blemishes of Human Life, are too great a Burden for a generous Heart to bear without Complaints and Sighs. He that has but a Spark of Vertue in him, blushes for every *Peccadillo* he commits. If, tempted by good Company, or in Hopes to banish Melancholy Thoughts, he indulge himself a larger Draught of Wine, than what is Ordinary, and so insensibly boil up his Blood to Irregular Heights and Superfluities, he's all this while no Body's Foe but his own: He plots no Mischief against his Friend, Relation, Harmless Neighbour, or Acquaintance. All the Enmity he shews is to himself, and in his Cups he is not aware of that. For which Reason afterwards, to expiate the Criminal Advances he made to self-Murder; he willingly scums off the grosser Ebullition of his heated Veins, in penitent weeping: A Flood of Tears runs from his Eyes, like generous *Libations*, at the Foot of the *Altar*, to pacify the Wrath of God; whilst the lighter Part evaporates in pious Sighs and Vows. Thus his Pollution vanishes like Smoke, and he is soon made Clean again. And so in other Vices 'tis the same, with Men dispos'd to Vertue. They endeavour to root out the Evil Habits they're accusom'd to. They try all Ways, and Stratagems to reform themselves. But wicked Men by Inclination, sin on without Remorse. They never study to retrench the Evils they commit. Ever propense to Vice,  
they

they chuse its ways, and court the Opportunities of doing Impious Things. They're natively Unjust, and cannot live at Ease without premeditated Crimes. It is their Element, to be projecting Mischief. And such a one is *Solyman* our Cousin.

God inspire him with more Grateful Sentiments towards his Friends, more Natural and Affectionate to those of his *Blood*, and a more just Deportment to all Men: Or else may he be like *Cain*, who for murdering his Brother was condemn'd to be a *Vagabond* on Earth; and like *Zeuli Bazar* the *Persian*, who falsely accus'd *Hofain* the *Prophet*, and for that Reason was troubled with a *Palsy* in his Head as long as he liv'd.

Paris, 15th. of the 10th. Moon,  
of the Year 1667.

LETTER

## LETTER XV.

*To the Mufti's Vicar.*

I Sent an Account to the *Port* of the Death of the late *Rumbeg*, or *Pope*, who is the Great *Patriarch* of the *Nazarenes*. Now the *Cardinals* have cholen another to succeed him, whom they call *Clement IX.* A Man of a great Character for Learning and Piety, and one from whom the *Franks* expect Glorious Things to be done for the Publick Good of *Christendom*.

These *Popes* seem to inherit the Authority and Honour of the Ancient *Pontifex Maximus*, or *High-Priest* of the *Romans* in the Time of *Paganism*. Nay, they assume a far more Ample and Uncontroulable Power. For, those *Gentile Prelates* always submitted to the *Imperial Authority*, from which they receiv'd Protection, and Maintenance. But, these *Christian Fathers* acknowledge no *Superiour* on Earth. *Kings* and *Emperours* do Homage to them, and perform the meanest Services; as to hold the *Bason* whilst the *Pope* washes his hands; to hold the *Stirrop*, whilst he mounts, or alights from off his *Mule*. Sometimes Great *Princes* lead his *Horse* by the Bridle; whilst at another Season, they carry him on their Shoulders. 'Tis Recorded, that *Eumenes*, King of *Pergamus* came to *Rome*, and pulling off his *Turbant*, humbly laid

laid it on the Ground before the *Senate*, confessing he receiv'd his Liberty from them. And *Prusias*, King of *Bithynia*, us'd to style himself the *Roman Senate's Slave*, and bow down to the Earth before them. But, this is nothing to the Reverence which Greatest *Monarchs* pay the *Pope*, when crawling on their Hands and Knees, they kiss the Sandal on his Foot.

He can make and depose *Kings* at Pleasure, absolve *Subjects* from their Allegiance; bind and remit Sins, open and shut the Gates of *Paradise*, *Purgatory* and *Hell*, or at least he endeavours to make the World believe so.

He has Seventy *Cardinals* for his Assistants, and Counsellors, all equal to *Princes*: A Hundred and Thirty *Archbishops* under his Obedience: A Thousand and Seventeen *Bishops*: A Hundred and Forty Four Thousand *Monasteries* and *Religious Houses*: Three Hundred Thousand *Parishes* obeying his Will, and yielding Homage to him. So that if he were resolv'd to carry on some lasting *War*, he need only lay an Impost of Six Crowns a Year on every *Monastery*; and Fifty Two on every *Parish*, and it would amount to Sixteen Millions of Crowns yearly Income. And if out of every *Monastery*, he chose out Ten Men, he wou'd have an Army of Fourteen Hundred and Forty Thousand Men: Which is more than any *Potentate* in the World can do beside.

Thou wilt say, 'tis a Wonder then he does not put this in Practice, and so wage *War* with

with the *Grand Signior*, who has fleec'd him of so many flourishing Countries formerly under his Obedience.

O Sacred Oracle of the *Mussulmans*, God has tied up his Hand; he cannot do it. These are but Empty Speculations, Impracticable Projects, Phantastick *Chimera's*. The mighty Train of his *Archbishops, Bishops, Parish-Priests, with Jesuits, Monks and Friars*, though never so willing to obey his Orders in such a Case, yet cannot stir a Foot without the Leave of their Respective *Sovereigns*. For, they are dispers'd through divers *Kingdoms, States and Principalities*, where they are subject to the Laws and Government in Force. So that unless he cou'd unite the Hearts of all the *Christian Princes* one with another, and with his own, to undertake so grand an Expedition, it is impossible ever to effect his Will. Each *Nation* has an Interest of its own to pursue, which makes 'em deaf to such Proposals as may embarrass, if not ruine them. No *Peter* of the *Desart*, rambling up and down from *Court to Court*, with his *Religious Harangue*, will e'er again prevail to raise another *Crusade*. That Zeal is out of Fashion now in *Christendom*. Kings in these later Ages, have not half the Attach and Veneration for the *Pope*, they had in former Times. When *Pope Boniface VIII.* claim'd a Temporal Jurisdiction in *France*; *Philip the Fair*, being then King, sent him this short Answer; *Let thy Great Sottishness know, That in Temporals we are subject to*

none but God alone. And a French Embassador at Rome, speaking something boldly to the Pope, the Prelate reproach'd him, *That his Father was burnt for a Heretick*; whereupon the Embassador gave him such a Box o'th Ear, that he fell down as dead. But it was a tart Message indeed, which the Eastern Bishops sent to Pope John III. who claim'd an Universal Authority over all the Churches in the World. For, said they, *We firmly believe thy Absolute Authority over thy own Subjects; but we who are not subject to thee, cannot bear thy Pride, nor are we able to satiate thy Avarice. The Devil be with thee, and God with us.*

In a Word, All Denmark, Swedeland, Norway, Holland, England, Scotland, Geneva, Ireland, half the Empire, and half Switzerland, are fallen off from their Obedience to the Pope within these Two Hundred Years. And those Kingdoms and States which yet continue under the Yoke, are ready to shake it off at every Turn, when they are never so little gaul'd and vex'd. France, Spain and Venice, often huff the Pope into Compliance with their Demands. Nor dares he to resist, but winks and puts up all, like an old decrepid Father, for whom his Sons are grown too strong.

Holy Successor of the Prophet and Messengers of God; Thou art th' Infallible Interpreter of the Law, and Judge of Equity, yet dost not arrogate a Power above thy Commission. The Grand Signior honours thy Wisdom



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Wisdom and Sanctity; And thou obey'st  
with humble Submission the *Imperial Edicts*.  
He is thy *Lord*, and thou his *Guide* and  
*Tutor* in the Way to *Paradise*. May God  
encrease thy Illuminations with thy Years,  
and inspire me and all the *True Faithful*  
with sincere Loyalty to our *Sovereign*, and  
devout Obedience to thee, without the  
least Alloy of Treachery or Superstition.

Paris, 2d. of the 11th. Moon,  
of the Year 1667.

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LET.

## LETTER XVI.

To Nathan Ben Saddi, a Jew at  
Vienna.

NOW thou seest, I am a truer Prophet than thy *New Messias*, that *Impostor Sabbati Sevi*. And yet, though I'm so in Effect, I do not aspire at the Title. I claim no Character above that of a Morral, who has not quite forfeited his Sence and Reason. However, if thou wilt yet retain some Veneration for his Person, shew it by imitating his Example, and embrace the *Mussulman Faith* as he has done. At least he Outwardly professes it; and had the Honour to do so first, in Presence of the *Sultan*. I know not whether thou hast heard of this or no. Thy Brethren perhaps may be unwilling to disperse the News of a *Conversion* bringing so much Infamy to all Your Race. 'Tis possible they are ashamed to own or publish to the World, the Tidings of their own Egregious Folly, in giving up their *Faith* to such a Cheat as this: A Cheat as one would think grown stale and fetid enough, to make a man that had the smallest Grain of Sence recoil, considering how oft your *Fathers* have been bubbld before by such Uplstart *Messiaffes*, such Spurious *Prophets* as this.

I commend the Wit of *Sabbati Sevi*, in that  
he

he would not stand the Brunt of the *Grand Signiors Archers*, or by a vain Presumption hope for *Miracles* from *Heaven* to skreen his Naked Body from a Show'r of Fatal Shafts. Had he been so rash, I should esteem him the Greatest *Miracle* of *Stupidity* that e'er was extant on the Earth. If thou hast not been yet informed of these Passages, Fame will quickly bring them to thy Ears; and then my Letter will not seem obscure. In the mean Time, assure thy self, he deny'd his *Apostleship*, to save his Life, and this before the *Grand Signior*, with the Chief *Grandeets* of the Court: Where, at the same Time, he confess'd *One God* and *Mahomet* his *Messenger*. If thou art his *Disciple* therefore, thou oughtest to be stedfast, and tread in his Steps, giving Glory to the *Eternal One* who has sent *Prophets* into all *Nations*, to lead Men in the *Right Way*, as he sent *Moses* to the *House of Israel*.

*Nathan*, suffer no Narrow Principles, no Partial Prejudices to shut up thy *Soul* from the bright Splendors of Immortal Truth, which shine on every Man. The Light of *Heaven* is not confin'd to One particular *Lineage*. 'Tis Copious, large and infinite; spreading abroad its Universal Rays, enlightning all the *Families* and *Nations* on Earth.

'Tis true, I grant, the *Omnipotent* first sent *Moses* with the *Written Law* to the *Posterity* of *Isaac*. Had they obey'd the *Sacred Institutions*, 'tis possible your *Race* had now been bless'd above the Rest of Men. Perhaps your *Fathers* would have stretch'd their *Conquests*

far and wide to the utmost Limits of the Land; from *India* to the *Western Shores* of *Africk*, and from the Remote Borders of the *South* to *Nova Zembla* in the *Artick Circle*. Then devout Princes wou'd have travell'd from the *Four Angles* of the World, and made long *Pilgrimages* to *Jerusalem*, there to perform their *Vows*, and offer *Sacrifices* to the *King of Heaven*.

But alas your *Ancestors* turn'd *Infidels* and *Idolaters*, even at the very Foot of *Mount Sinai*, whilst the Tremendous *Eccho's* of the *Thunders* yet were in their Ears. They made themselves a *Calf* of *Gold*, and Ador'd the *Idol* of their own *Workmanship*: So did their *Children* worship *Adonis*, *Venus*, *Diana*, and almost all the *Rabble* of the *Gentile Gods*, and *Goddesses*. For which Reason, the *Wrath* of *Heaven* was kindled against that *Generation*: God row'd the *Mighty Monarchs* of the *East* to take up Arms and punish such a *Wicked Race* of Men. How oft was Fair *Jerusalem* sack'd, and all the *Jews* destroy'd or carried away *Captives* by *Perfians*, *Medos*, *Assyrians*, or the *Kings* of *Babylon*? How many *Prophets* were sent to tell 'em of their *Errours* and reclaim 'em? But the *Obdurate Sons* of *Jacob* stop'd their Ears, being resolutely bent on *Wickedness*; the *Measure* of which being once complete, *Fate* sign'd the *Edict* of your Utter Ruine. For then came *Jesus* the *Son* of *Mary*, the *True Messias*, who foretold the *Irrevocable Catastrophe* of *Jerusalem*, which came to pass  
accordingly

accordingly in that very Age; When the Victorious *Roman Army* laid it all in Ashes, not so much as sparing the Glorious *Temple of Solomon*. Ever since which, the *Jews* have been dispers'd abroad through all the Earth. Each *Nation, City, or Province* where ye live, account ye Execrable *Fugitives* and *Vagabonds*.

In the mean while, the Fame of *Jesus* spread abroad; his Heavenly *Doctrine*, perfect Life, and Mighty Miracles, subdu'd the Hearts of Men. *Christianity* took Root i'th' World: It grew, and branch'd it self throughout the *Continent*. The *Roman* and the *Grecian Empires* tamely sat down under the *Church's Shade* within Three Hundred Years; and quickly after, other Nations fled unto the *Sacred Shelter*. But in process of Time this *Religion* also, like to yours, degenerated into Error, Superstition, and Idolatry. And then God rais'd up *Mahomet*, our *Holy Law-giver*. He sent him down the *Book of Glory* by the *Hand of Gabriel*; And commanded him to teach it to the *House of Ismael* first, and then to all Men that were willing to embrace the *Undefiled Faith*; but to chastise with Fire and Sword, the *Infidels* who shou'd oppose his *Mission*, and resist the *Truth*.

How soon the *Mussulman Law* took Place, and gained Ground in *Arabia, Persia, Syria*, and the *Adjacent Regions* of the *East*? Nothing was able to stand before the Warlike Troops of *True Believers*. How

Bold and Matchless were the Actions of the Valiant *Hali*? How wise the Counsels of Sage *Omar*, and *Ahu-Bacre*? How Eloquent and Forcible the Words of the Chast and Generous *Osman*? The *Prophet* was happy in the Company of all the *Holy Caliphs*. They fought and conquer'd all before them.

Whene'er the Heavenly *Banner* was display'd, Trembling and Horrour seiz'd the *Infidels*. Showers of successful Arrows streight were sent, 'gainst which the *Uncircumcised* cou'd not stand; much less could they sustain the near Approach and dreadful Shock of our Invincible Cavalry. Their faint Battalions quickly thrunk and posted from the Field; whilst Ours unmindful of the Spoil, pursu'd the Chace, and strew'd the ground with slaughter'd Carcasses of flying Miscreants. Conquest attended the *True Faithful*, whene'er they drew their Swords. Thus for above these Thousand Years has our Religion made its fortunate Advances on the Earth: And if another *Law* shou'd be reveal'd, and some New *Prophet* rise to check the farther Growth of *Mussalman Faith*, and undermine the *Empire* of the *Faithful*; we ought not to reflect on *Mahomet* for this, as tho' he were an *Impious Seducer*, any more than we do on *Moses* for your Calamities; or on *Jesus the Son of Mary*, for the declining State of *Christendom*.

'Tis not impossible, but that the *Omnipotent* may have hidden Reserves of *Precepts*, yet to be divulg'd. He has had his various  
Methods

Methods and Dispensations in all Ages and Parts of the World. Neither is it fit for Mortal Man to limit the *Eternal One*, or set him Rules. His Methods are to us Incomprehensible. He sent *Moses*, a Man bred up in all the Sciences and Wisdom of the *Egyptians*. To *Jesus* he committed his hidden Power and Knowledge; and the *Apostles* spake all *Languages*. But *Mahomet* cou'd neither Write nor Read, and yet thou seest his *Law* has proselyted many Mighty *Kingdoms*, *States*, and *Empires*. Who knows, but that in Future Times he will convert the *Apostate World* by some *Dumb Person*, who can neither Hear nor Speak? Or by some Blind Man who cou'd never see? Or it is not Impossible, but that he may employ some *Maid* of Admirable Beauty, Gifts and Learning, in the *Mysterious Work*. So were the *Sybil*s of Old inspir'd with *Sacred Wisdom*, and Fore-knowledge of Things to come. All fill'd with Inward Blasts of some *Immortal Wind*, the pregnant *Virgins* soon conceiv'd deep *Mysteries* of *Fate*, which they writ down on Leaves of Trees: For they were *Eremites*, and Twelve in Number, as Ancient *Records* say. One of them liv'd at *Cuma* in *Italy*, where her Cave is shewn to Travellers, at this Day. They foretold what should happen in After times, particularly the *Birth* of *Jesus* the *Son* of *Mary*. But they never said a Word of *Christi Servi*, or of any other *Messias* to come after the First. These *Holy Maids* were had in great  
E. S.     Veneration.



Veneration by the *Gentiles*, who gather'd up the scatter'd Leaves whereon they writ their *Prophecies*, and transcrib'd them carefully on Paper; that so the *Sacred Memoirs* might be deliver'd safe down to *Posterity*.

By what I have said, *Nathan*, thou may'st perceive, That I aim at nothing else, but to wean thee from the Superstitious fond Conceit of your *Nation*; and to make thee sensible, That though *God* once favoured the *Jews* with *Oracles* of *Light* and *Reason*, yet they have for many *Ages* forfeited this Privilege. Since which he gave the *Gospel* to *Jesus* the Son of *Mary*, the *Alcoran* to *Mahomet*, and at all Times has sent *Messengers* and *Prophets* to every Nation and People on Earth.

There are no Partial *Byasses* in the *Divinity* which made the *Worlds*. He is an *Inexhaustible Abyss* of *Love*, of *Light*, and *Life*; Where every *Creature* drinks its Fill of *Natural Happiness*, according to the different *Ranks*, *Capacities* and *Desires* of Things. He Vests the *Sun* with an *Immortal Robe* of *Light*, the *Train* of which is born up by the *Moon* and *Stars*.

When *Phœbus* is upon the *Wing* by *Day*, his *Garment* covers all the *Sky*; the *Golden Fringes* of it dangle to this *Globe*, and trail along i'th *Miry Soil*, yet never gather the least *Speck* of *Dirt*: They're dipt and plung'd in *Rivers*, *Lakes*, and *Seas*, without being wet; and yet they drink up all the *Ocean*, by *Successive Draughts*. This *Lower World* rejoices in the glittering *Shew*; the *Elements*, with



with every *Being* compounded of them, *bask* in the welcome *Rays*. So do the *Planets* Above, who take a singular *Pride*, to fold some *Part* of the *Illustrious Dress* about them. They *wrap* themselves *half* up in *borrow'd Light*, and then like *Western Franks*, they foot it to and fro, in their beloved *Walks Above*; giving the necessary *Salutes* and *Conges* to each other, *en Passant*, and to the *Sedentary Signs* and *Fixed Stars*, to see if any of them mind their *Courtly Garb* and *Mien*: For they are the *Sun's Domestick Pages*, the *Favourites* of his *Serail*. At other *Seasons* they stand still, perhaps to gaze upon themselves, in *Contemplation* of the *Majestick Figure* they make.

So have I seen a proud conceited *Spanish Trumpeter*, after he'd blown a *Levet* pretty well, lay down the *Silver Instrument* with a *Disdainful Gravity*. His *Cheeks* all swoln with *enclos'd Air*, and *Soul* puff'd up with *Arrogance*, he struts and curls his *Black Mustaches*. Then with big *Looks* surveys himself from *Head to Foot*; casting an *Eye* of *Scorn* upon the *Silent Tube*, conscious that he alone can make it sound so well.

Thou wilt say I wander in my *Discourse*, as much as those *Heavenly Bodies* I'm speaking of. 'Tis true, *Nathan*, our *Thoughts* are free, and not confin'd to *Rules* and *Forms*. We easily slip from one *Imagination* to another. And since I've made this *Planetary Digression*, suffer me now like them

to

to run Retrograde, and come to the Point from which I rov'd.

Doubtless, each Individual *Being* is fill'd with its *Essential* Bliss. The Fire has its Specifick Happiness; so has the Air, the Water, and the Earth, with all the Living Generations on it. And when the *Most High* distributed the *Sons of Humane Race* through all the Various Climates, Zones, and Provinces, he furnish'd every Region of the Globe with Gifts and Products, Riches and Delights Agreeable to the Inhabitants: With this *Proviso*, That they shou'd live in Innocence, Justice and according to Reason. From which Eternal Law if any People swerv'd; they should forfeit these Privileges, and be subdu'd if not extirpated, by some more Vertuous Nation.

From hence sprung all the Revolutions of Mighty *Kingdoms* and *Empires*; one successively supplanting another to this Day. And the Sins of your *Nation* being greater, it seems, than those of any other, *God* has dispers'd you over all the Earth; without suffering you to inherit or possess a Foot of Ground.

If ever therefore *Fate* designs to restore the *Jews* again to the *Holy Land*, wherein their *Fathers* liv'd; never expect it, till your Erroneous Minds, and Vicious Manners are re-form'd. For, *Palestine* was never seated so deliciously, for Bloody Zealots, Hypocrites and Cruel Usurers to enjoy.

Paris, the 2d. of the 11th. Moon,  
of the Year 1667.

L E T.

## LETTER XVII.

To Dgnet Oglou.

**D***Aria's* a Quean, a Gilt, and I'm once more cur'd of my Dotage. There is no Trust in Woman's Beauty, Faith, or Wit. They are deceitful as the Fruit of *Asphaltites*: They are Perfect *Riddles* and *Paradoxes*; and have more Unlucky Tricks, than cross-grain'd *Elves* or *Fairies*. When a Man overheated by his Amorous Passion thinks to embrace a *Goddeſs*, he meets with *Ixion's* Fate, and only hugs a gaudy Cloud or *Meteor*.

I will not make thee sick with a particular Rehearſal of my ſecond Folly in being ſo fond of one who had betray'd me formerly. I'll not repeat the vain Addreſſes I made, the Kind obliging Things I ſpoke, nor her deceitful Answers. I will not tell thee, how ſhe drill'd me on into her Snares, and led me Captive in an Amorous Circle; Content thy ſelf to know, that I've been *Twice* her *Cully*, and if e'er I am the *Third Time*, 'twill be my own Fault, as the *Italian* ſays. No, my *Dgnet*, I've done with that *False Sex*. Henceforth for ever I abjure all Amorous Regards of Women. I'll ſhun 'em, as I would a Peſtilence. I'll either ſhut my Eyes, or turn 'em another way at leaſt, whene'er I meet a Female. I will not think  
of

of them but with Disdain and Hatred. Finally, I'm off from 'em to all Intents and Purposes.

However, as the *Arabian Proverb* says, *That Wind blows from an Unlucky Point o'th Compass, which wasts no Good to somebody*: So from *Daria's* False and Feigned Smiles, I reap some Benefit. I've learn'd a Secret, which has rid my Spirit of a Thousand Cares, Disquiets, and Agonies.

In the Year 1664 of the *Christians* *Hegira*, I sent a Letter to the Noble *Kerker Hassan, Bassa*, our Countryman; Wherein I inform'd him of an *Assassine* made upon me in the Dark, as I was going to my Lodgings; and how I kill'd the *Russian* that attempted on my Life. I told that Generous *Grandee*, all my Jealousies, and Conjectures on that Subject; how I suspected some of my Enemies at the *Port*, to have a Hand in the Design; or else, that my *Sicilian Master* was concern'd in't. I knew not well what to conclude. But, now I'm satisfied 'twas *Daria's* Husband, who resenting deeply my former Amour with her, which she discover'd to him at large, cou'd never be at Rest, till he saw *Paris*, where he design'd to be the Executioner of his own Revenge, and lay in wait accordingly for my late Returning Home. For he was not ignorant of my Lodging. His Wife knew nothing of his Design, he having pretended other Business at the City. And 'twas from Accidental Words in her Discourse, that I collected this great

great Secret. For, when I asked her of her Husband's Health, she told me, he was kill'd at such a Time, by Night, in an Alley of *Paris*, by whom she never yet cou'd learn. But, I straight blush'd with Consciousness, and took the Hint. I drop'd some Necessary, Careless *Queries* by Degrees: And all her Answers still confirm'd me, -as to Time and Place, with other Circumstances, That he must be the Man I murder'd in my own Defence, so long agoe.

I kept this Secret lock'd up in my Breast; nor cou'd my doting Fondness melt me into such a soft and easy Temper, as to betray my self to her. But I took inward Pleasure at the Thoughts of my Deliverance from that sudden violent Death; and from my Atter-Cares and Fears, by this Discovery. Henceforward I'll suspect no *Mussulman*, though my Enemy. Nor shall I be so fearful of my *Sicilian Master*. No Pan-nick Terrours shall confine me to my Chamber, and make me spend my Days in fretting and consuming Melancholy. I will not be surpriz'd, when Strangers knock at the Gate, or when I hear the Blustering Voices of the Parish-Officers below, or the Collectors of the King's Revenues. Yet, these before were dreadful as the *Sultan's Attescheriff*, or *Fatal Warrant*, when he demands a *Bassa's* Head. So forcible is Jealousy, and suspended Thoughtfulness; so black the Influence even of mis-grounded Apprehension and mistaken Guilt.

My

My Dgnet, This Mortal Life is a dark *Labyrinth* of cross Events. Bewilder'd Man gropes up and down; he often trips and stumbles at Contingencies; he strays about in Thorny, Rugged Paths, not knowing where he is, or which Way to turn himself. Sometimes an *Ignis Fatuus* with its deceitful Light, mis-guides him into Miry Places, Fens and Bogs, where he's in Danger of being swallow'd up; or leads him to the Brink of an high Precipice, where if he advance but one Step more, he's gone beyond Recovery: He falls and dashes himself to pieces, on under-growing Rocks.

Reason is the only Clew that can conduct us safe, through all the Windings of the perillous *Maze*. Heaven grant that thou and I may ne'er let go our Hold of this so necessary Faculty, untill it has conducted us to *Paradise*.

Paris, the 15th. of the 12th. Moon,  
of the Year 1667.

LETTER

## LETTER XVIII.

*To the Kaimacham.*

**L**AST Year I gave thee an Account of the Birth of a young *Princess* of *France*. Now I shall inform thee, That she was baptiz'd on the 21<sup>st</sup>. of this *Moon*. Baptism with the *Nazarenes*, is Equivalent to our *Circumcision*: Nay, 'tis something more *Divine*, if we may believe them. They call it the *Sacrament* of *Initiation*, the *First Mystery* of *Christian Faith*. But, when 'tis apply'd to Children of *Royal* Extraction, the Sons or Daughters of *Kings*, it looks more like a *Ceremony* of *State*, than a *Mystery* of *Religion*. However, be it what it will, 'tis perform'd with Abundance of *Pomp* and *Magnificence*. And at this *Ceremony* it is, that every *Christian* receives his *Name*, which is given by the *Godfathers* and *Godmothers*, that is, Persons who stand *Sureties* for the Child's Education in the *Christian Religion*. This *Princess* was nam'd *Maria Theresa*, by the *Dutchess Dowager* of *Orleans*, and by the *Duke* of *Enguien*.

On the same Day the *Cardinal Duke* of *Vendosme* had Audience of the *King* and *Queen*, in Quality of *Legate de Latere* from the *Pope*. It seems the *King* of *France* had desir'd the *Pope* to stand *Godfather* to the *Dauphin*; which the good *Prelate* accepting, sent



sent this *Cardinal* as his *Deputy* and *Representative*, to perform the *Charge*. He is to give the *Dauphin* his *Name*. In the mean while, he stands much upon *Punctilio's*, requires vast *Respects* and *Submissions* from the *French Bishops*; and carries himself with as much *State*, as if he were a *God* or an *Angel*; looking as big, as if he were the *Emperour* of the *Universe*. And well he may, since during his *Legation*, he has as much *Power* as the *Pope* himself; that *Sovereign Prelate*, having invested him with all his own *Paternal* full *Authority*; Which he wou'd make the *World* believe, is greater than that of *Earthly Kings* and *Emperours*. And yet he styles-himself the *Servant* of the *Servants* of *God*. A fine Piece of *Ecclesiastick Hypocrisie*! The *Ways* of these *Infidels* are double. Their *Practice* runs counter to their *Profession*. They wou'd fain appear as *Saints*, when in *Effect* they are little better than *Devils*.

There has been a great *Alteration* lately made in *Portugal*; the *Estates* of that *Nation* having compell'd their *King* to renounce his *Government*, and conferr it on *Dom Pedro*, his *Brother*. The *Spaniards* laughs at this privately, hoping from their *Intestine Animosities* to draw *Occasions* of advancing his own *Interest*, and of recovering that *Crown* again.

Accomplish'd *Minister*, There is Nothing New under the *Moon*; but a perpetual *Circle* of the same *Events*. What we admire at  
in



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in this Age, as a Novelty, has been acted o'er and o'er in former Times. Peace follows War, and War treads close upon the Heels of Peace. Faith, Perfidy, Sedition, Obedience, Vertue and Vice, are the Reciprocal Offspring of each other. There's nothing fix'd or stable; but the World turns round upon Eternal Vicissitudes.

Paris, 30th. of the 1st. Moon,  
of the Year 1668.

LETTER

## LETTER XIX.

To Abdel Melec, Muli Omar, President of the College of Sciences at Fez.

I Receiv'd thy Invaluable *Dispatch*, containing Marvellous Things, Revelations of a Sublime Rank, Mysteries heretofore undiscover'd. Yet I was not much surpriz'd, having all along presag'd some Vast Improvement of *Learning* from thy accomplish'd Spirit. O thou *Terrestrial Star* of the *First Magnitude*, Chief in the *Constellations* of the *South*!

Glory be to God, who from Infinite Darkness started the Eternal Bright *Idea's* of the Universe; and on the Womb of Everlasting Silence, begat the WORD by which he formed all Things. Doubtless, there is no Blemish in his Works: No Botches, Knobs, or disproportionable Unevennesses. The World's a perfect Beauty.

Were *Ptolomy* alive, thy *System* of the *Heavens* wou'd put him to the Blush. And *Tycho Brahe* wou'd sneak out of his *Planetary* Frame, by some wild and more than *Eccentric* motion, asham'd that he had been such a Botcher in *Astronomy*. *Copernicus* himself wou'd sink under the Burden of the *Adoon*, which the overloaded Earth wou'd in Revenge

venge let fall upon him, for his Unnatural Cruelty to his Aged Mother, in burdening her so long. And all the World wou'd celebrate thy Praise, who hast thus happily rescu'd *Heaven* and *Earth* from their Embarrassments.

Thy Thoughts are high and elevated to the *Heaven of Heavens*; yet thy Humility stoops to the *Center of the Earth*. But, all Mankind wou'd be oblig'd to thee afresh, if thou wou'd'st vouchsafe to take the Middle Path, and survey with thy accusom'd Accuracy, the Surface of this *Globe*, whereon we Mortals tread. *Geography*, being already sensible of her Elder Sister's Happiness, in thy Correction and Amendments of the former *Astronomick* Schemes; languishes also for thy Supervisal of her own Defects and Blemishes.

Those that have measur'd the *Earth*, cannot agree in stating her Circumterence: And there were few in former Times who did believe th' *Antipodes*. The *Mussulmans* of *India* do assert, that th' *Earth*'s supported by Eight Mighty *Elephants*: And those of *Turky*, say, it rests upon the *Horns* of a Great *Bull*. If either of these Opinions were to be taken in the Literal Sence, 'twou'd put the dullest *Philosopher* to *Subsannation*, or at least a Fit of Laughter. But, doubtless they are *Allegories*, under which are veil'd some True and Natural Secrets.

However, let the *Globe* rest where it will, on *Bulls*, or *Bears*, or *Elephants*; or *Camels*,  
*Dromedaries*,

*Dromedaries, Horses, or the Back of Atlas*, as the *Gentiles* did affirm; I wou'd fain know, methinks, how large a Space of Land we have to tread upon, and what Proportion is allotted to the Sea.

'Tis true, we have a Common Notion of *Four Quarters* of Dry Land, *Asia, Africk, Europe* and *America*. Yet this is quarrell'd at by those of Later Times, who add a *Fifth* which they call *Magellanica*, or the *Southern Unknown Earth*. From Immemorial Times, our *Fathers* were acquainted with the *Three First Divisions* or *Præcincts* of the *Globe*: But, the *Two Last* were but of late discover'd, since the Improvement of *Navigation*, and the Invention of the *Compass*.

There is a *Vulgar Tradition*, every where in Vogue, That after *Noah's Flood*, *Asia* fell to the Share of *Sem* and his *Posterity*; *Afrique* to *Cham*, and *Europe* to *Japhet*. Whether this be true or no, cannot be prov'd, but is wholly owing to *Conjecture*. However, this is certain, That if it were so, there have been mighty Changes in the Inheritances of *Noah's Offspring*; and Alterations of their several Limits: Insomuch, as now they seem to be in Part blended and mix'd together, or at least, shuffl'd from one to another.

Those who liv'd in the *Middle Ages*, made but *Two Divisions* of the *Globe*; Viz. *Asia* and *Europe*: And in this they also differ'd: For, some made *Africk* onely a *Province*

*Province* or Part of the Former, perswading themselves that they were Anciently joined together, tho afterwards separated by a violent Irruption of the *Atlantick Sea*, by the *Streights of Gibraltar*, which before was a *Narrow Isthmus* or Neck of Land; but from the Time that Bank was washed away, the *Mediterranean Sea* deriv'd its Origin. Others made *Africk* a Part of *Asia*, they being not absolutely parted by any *Sea*; though some *Egyptian Kings*, and *Roman Emperours*, attempted to make a *Canal* between the *Mediterranean* and *Red Sea*.

A *Third Sort* divided the Known Part of the World into *Asia*, *Europe*, *Africk*, and *Egypt*. Whilst a *Fourth* plac'd *Egypt* to the Account of *Asia*, making the River *Nile* the Boundary between it and *Africk*. But this was Incommodious, in Regard it left that of *Egypt* on the West of *Nile*, to *Africa*. Such was the Confusion of the Ancient *Greek* and *Roman Geographers*.

As for *America*, it takes its Name from *Americus Vesputius*, a *Florentine*, who made the Second Voyage to discover it. For it was First descry'd by *Christopher Columbus*, a *Genouese*, in the Year of the *Christian Hegyra* 1492. by the Order and at the Charge of *Ferdinand*, King of *Arragon* and *Castile*. This Part of the World is divided into Two Mighty Empires; the *Northern*, or that of *Mexico*; and the *Southern*, or that of *Pern*.

*Magellanica*,

*Magellanica*, or the *Southern Unknown Land*, derives its Name from *Ferdinand Magellan*, the First that e'er discover'd it, in the Year 1520. when he sail'd quite round the *Globe*. About Five and Forty Years afterwards, *Francis Drake* an *Englishman*, touch'd upon the same Coasts; and Twelve Years after him, *Thomas Candish*, one of his Countrymen. Likewise *Oliver van Noord*, a *Hollander*, undertook the same Voyage. But none made such Advances in this new Discovery, as a certain *Spaniard*, call'd *Ferdinand de Quier*.

God knows what strange and unexpected Novelties this *Country* might afford, if Men were once acquainted with it. This may be the *Sanctuary* of the *Ten Tribes* of *Israelites*, which were led away *Captives* by *Salmanassar*, King of *Assyria*. Or, perhaps, the *Inhabitants* of this *Country*, are of another Race than that of *Noah* and *Adam*. We may from them, 'tis possible, derive new Lights, as to the *Pre-existence* of *Human Souls*. Who knows, but they have *Records* more *Exact* and *Ancient*, than the *Indians* and *Chinese*? Be it how it will, I'm clearly for new Discoveries. There is a certain *Specifick Boldness* in my Spirit, which prompts me to invade the pretended *Modesty* of *Nature*: I long to furl the *Veil*, which hides so many *Secrets*, and with a *Philosophick Confidence*, were I in Power, I'd rumple up the *Envious Coverings* of such *Desirable Wonders*.

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Oh! that some *Godlike Monarch* in this Age, wou'd in *Royal Bounty* equip a *Navy*, and man them with the most *Expert* and *Resolute Mariners* on Earth, with *Vessels* to transport an *Army of Land-Soldiers*; With *Tenders* to carry *Meat, Drink, Apparel*, and other *Necessaries* for so vast an *Expedition*. Surely, the *Event* wou'd answer *Expectation*; the *Gains* wou'd far transcend the *Cost*; the *Honour* infinitely surpass the *Perril*; and all our *Known Familiar World*, wou'd be oblig'd by such a fortunate *Undertaking*.

*Sage Omar*, it depends on thee to bring this thing to pass. Start but the *Proposal* to some *Mighty Sovereign*; Thy *Recommendation* will be of *Force*. Thou wilt be more than a *Columbus, Magellan, or Pizarra*. In fine, thou wilt wind up the *Searches* of this *Inquisitive Age*, and put a *Stop* to future *Scrutinies*.

I only hint the *Thing*; do thou pursue it, and all *Generations* shall celebrate thy *Fame*. *God* inspire thee with fresh *Ardours*.

*Paris, 7th. of the 3d. Moon,*  
*of the Year 1668.*

## LETTER XX.

To Osman Adrooneth, Astrologer  
to the Sultan, at Adrianople.

OLD *Ptolomy* was much out of his Byass; his wild irregular *Phaſy*, drunk with the Lees of *Aristotle's* Dark Opinion and Conceit, stumbl'd and fell asleep upon the Thought of the *Earth's* being *Center* to the *Universe*, and then the Rest of the *World* seem'd to run round his giddy Head. He often strove to lift his Heavy Noddle up, to see whether it were so or not. But the besotting Load of Prepossession, weigh'd him down again. He slumber'd, dream'd and snorted loud, stretch'd out at large upon the fair *Chimera*.

The studious *Candidates* of Truth and Science, by his Example fell to the same Riot in *Philosophy*, and continu'd the Debauch for many Ages: Till, too much surfeited and cloy'd with such a fulsome Entertainment; bold *Tycho Brahe* rubs up his Eyes, and wakes the Company with a new System of the Mighty Frame. Then all began to start, and rowze, as at some Prodigy. His Heavenly Gim-cracks pleas'd the Palate of the Age. His *Epicycles*, *Eccentrics*, *Perigæ's*, and *Apogæ's*, with all the Rest of his gay Whim-whams, were received



ved with General Applause. Till the more Excellent *Copernicus* appear'd with something Newer still. And then the Blundering *Dane* abash'd, flipt off the Stage without so much as taking his Leave.

The Astronomers soon fell in Love, and pay'd Implicite Adoration to the Idol which *Copernicus* set up. And 'twas but Reason; since, they had never seen a fairer or a juster Scheme of the World before.

Yet every Age improves it self in Knowledge, on the Ruines of the Former. And thus, what *Ptolomy* ne'er found out, nor *Tycho Brahe* or *Copernicus* cou'd mend or match, if now they were alive; is very late discover'd by the Incomparable *Abdel Melec Muli Omar*, President of the College of Sciences at *Fez*.

The Happy *Musu Abu'l Yahyan*, Professor of *Philosophy* there, first started the Proposal of a *Mathematical Experiment*. And, laying Heads together, the Primate of *Moreſco* Doctors, Father of all the *African Alſaqui's* living, found a true *Demonstration* in it.

I have lately receiv'd a *Dispatch* from that Renowned Prelate, with an enclosed Model of this Planetary Machine. A Copy of which I send thee, drawn by my own Hand. It represents the Original to a Point. Examine it well and thou wilt find, 'tis much more regular and exact than any of those Antiquated Schemes, and answers all the Questions of *Astronomy*, without the least

apparent Blunder. Besides, it has a perfect Symmetry and Proportion in every Part: it makes the World appear a compleat Beauty. Whereas the Frame which *Tycho Brahe* made, was all deform'd with wild Unevennesses. Nor was the *System* of *Copernicus* without a manifest Borch, in making the small *Orb* o'th' *Moon* alone, to interfere with that o'th' *Earth*: Whilst all the other *Planets* circulate in their own entire and solitary *Spheres*, without an Interloper to disturb 'em.

Besides, he makes the *Earth* an *Atlas* to the *Moon*, whilst this poor weary *Globe* is forc'd, in his Opinion, to drudge yearly round the *Zodiack*, with the vast Burden of *Diana* on its Shoulders.

If it be so, it is no wonder that the *Earth* so often faints and trembles under the mighty Load. Henceforth we need not lay the Blame of *Earthquakes* to *Enceladus*, as if the drowzy; snoring *Gyant*, turning his monstrous Bulky Corps from one Side to the other, were the Sole Cause of these Convulsions: When Mortals reel and stagger as they walk upon the Surface; when Trees and Mountains rock, as in a Cradle, and whole Cities are sometimes swallow'd up.

No; let poor *Enceladus* sleep on, and take what Rest he can in his *Infernal* Prison. There was no Danger of his e'er stirring again, after he'd once been thorowly sowc'd in *Lethe's* all-benumbing Streams. *Copernicus* is onely in the Fault: Whene'er we feel these  
Fatal

Fatal Heavings of the *Globe*, 'twas too unmerciful a Task he impos'd upon it, especially in its Old Age.

It wou'd have grumbled in its early Days and sturdy Youth, had it been thus severely us'd by *Orpheus*, *Homer*, *Hermes*, *Trismegistus*, or any other of the Primitive Sages. But now to be thus roughly handl'd by an Upstart Infidel in its declining Years, when Three Parts of its Marrow's decay'd, and its once potent Nerves and Sinews are shrunk, its Liver wasted, and every Vital dwindling away; almost broke its Heart.

Therefore these *African* Sages, in Duty to their aged Mother the Earth, have found a Way to free her from the Burden of the *Moon* in her decrepid State; and yet to make the *Sun*, the *Center* of the *World*; adjusting at the same Time, with accurate Laws, and an Unblemish'd Order, the Motions, Stations, and various Postures of the *Planets*.

This Happy Revelation in *Astronomy*, is not to be divulg'd in Publick Writings; lest some Inquisitive Curious Traveller, Ambitious *Nazarene* or Envious *Jew*, shou'd chance to light upon the Sacred Scheme, and boast himself the Inventaer of it.

Let it be onely communicated to Learned, Faithful *Mussulmans*, of the First Rank: For, such *Celestial* Mysteries, ought not to be prostituted to the Vulgar. Tell not the little *Jasmir* *Squire* *Rugial* of it. For, if thou dost, all the *Frank* Merchants at *Aleppo*, soon shall be made privy to the matchless

Secret. Be it a perpetual *Arcanum* in the Breasts of Sublime Men, exalted Souls; *Friends of God*, and little less than *Prophets*. And be it so, till all the Sages of the *East* and *South*, are first made sensible of it, and able to defend it, against the vain Attempts of the *Uncircumcised* Nation. Then let it be promulg'd in *Alla's* Name throughout the *Globe*, to the Eternal Honour of *God*, and Glory of his Prophet, who cou'd neither write nor read, yet has Disciples to whom alone the purest Reformation of the Universe is owing.

Do but survey with an Indifferent Look, the last and loveliest Portraicture o'th' World that e'er was made by Man. Fix thine admiring Eyes on the Magnifick Seat and *Palace* of the *Sun*. Consider at the same Time the True and equal Forms, Dimensions, Distances, and mutual Intersections of the Ambient *Orbs*, without the smallest Blurr or Blot in all the Eternal Frame. Then tell me thy Opinion; whether thou canst not Calculate *Nativities*, erect all manner of *Schemes*, make *Almanacks*, tell credulous Men their future Fortunes, appoint th' *Eclipses* of the *Sun* and *Moon*, set *Venus* and *Mercury* together by th' Ears, or stir up furious *Mars* to make a Hurly-Burly in the *Heavens* and *Elements*: Or if thou canst not wheadle the sower Curmudgin *Saturn*, into a soft obliging Humour: Or fret the Noble *Jupiter* to Madness, by a damn'd *Conjunction*, with his Mortal Enemy.

my: And a Thousand more *Astrological* Enterprizes. Tell me, I say, whether thou can'st not perform all this and more, as well by the enclos'd *Effigies* of the World; as by the old Thread-bare, Weather beaten, Worm-eaten, *Italian* Clock-work of *Ptolomy*; or the later Inventions of *Tycho Brabé*, and *Copernicus*.

It will no now longer be a Secret, how those *Birds* dispose themselves, which at a certain Time o'th' Year, are seen to gather in mighty Troops; and fly directly upward out of Humane Sight: not one of the whole *Species* being left behind, or found on any Part o'th' Earth, until the *Moon* has row'd full six Times round the *Zodiack*: When they return again in equal Companies unto this *Globe*, each *Species* to its Native Region. For th' Intelligent *Fowls* exactly know the Hour in which the Earth does in its Yearly Circulation intersect the Neighbouring *Orb* o'th' *Moon*, and then they Snatch the Opportunity to quit th' Attractive *Atmosphere*, and take the Air of that Adjacent *Planet*.

I have a great deal more to say on this Subject, which I will reserve for another Letter. In the mean Time, thou Venerable *Star-gazer*, adieu, and remember to be private.

Paris, 7th of the 3d *Moon*,  
of the Year 1668.

## LETTER XXI.

*To the Venerable Mufti, Principal  
Support of Learning and true  
Science.*

THE Orders of thy Sanctity, came like  
a Message from *Heaven*, surprizing me  
at once, with equal Pleasure and Astonish-  
ment. Every Line encreas'd my Rapture.  
And now I thought, I had no more to wish  
for in the World, since the Great Patriarch  
of the Faithful, had condescended to im-  
brace the Advice of so mean a Slave as *Mah-  
mut*. It has been my passionate Desire, to  
see Knowledge flourish in the Renowned  
*Ottoman Empire*, that the Infidels may no  
longer reproach us with Ignorance and Bar-  
barism. This was the Reason, that I so  
often importun'd thy Predecessor, to encou-  
rage the Translation of Histories into the  
*Turkish* Language. Now thou art pleas'd  
to begin this Glorious Work, and to ho-  
nour me, by requiring my Instructions in  
the Management of it. Nay, thou hast  
commanded me, to lay the Foundation of  
so Illustrious an Enterprize, in presenting  
thee a Pattern or Model of this Great Work,  
containing an Historical Epitome of the Four  
Great

Great *Monarchies*, with a brief *Series* of the most Remarkable and Famous Transactions, Changes, and other Events in the World, with Reference to the *Nation* and *Age* wherein they happen'd.

As to the Advice thou demandest of me, I think it wou'd be for the Honour and Benefit of the *Mussulmans*, That a Complete *History* of the *World*, should be collected out of the most Ancient and Sincere *Writers*, and digested into *Annals*, from the very Beginning of Time, down to the *Reign* of our present *Emperour*, the August Sovereign of the Whole Earth: That so, whatsoever has been done on Earth worthy of Memory, may be rank'd in its proper Time and Place; and we may not grope any longer in the Dark, when we would know, in what Year or Age any Famous Warrior or Monarch liv'd or died; or, when any renowned City was built, besieg'd, taken, and destroy'd, and by whom all these Things were done: With many other useful *Memoirs*, in which the *Ottomans* are now wanting.

In the Beginning of this *Work*, it will be absolutely necessary, to have Recourse to the *Chronicles* of the *Indians*, *Persians* and *Egyptians*, and to the *Writings* of *Orpheus*, *Homer*, *Thales*, *Zeno*, and others of *Greece*, *Phœnicia* and *Thrace*. For, though the *Nazarenes* of the *West*, despise the Authority of these *Authors*, and calumniate all for *Fables* and *Romances* which was deli-



ver'd before the First *Olympiad*; yet, the more Impartial Inhabitants of the *East*, whether *Christians* or *Mussulmans*, reject Nothing which has the undoubted Stamp of Antiquity; but rather seek to unriddle the *Mysterious Expressions* of the *Poets* and *Philosophers*, who strove industriously to cover all their Knowledge and Traditions under dark *Enigma's*, Figures, and Parables, that so the *Divine Secrets* of *Antiquity* might not be prophan'd, by the Rude and Unpolish'd Vulgar.

It was ever the *Maxim* of some Ancient *Sages* and *Politicians*, thus to keep the People in Ignorance of past Times; the better to assure their Dominion and Authority over them. They onely reveal'd what was obvious to every Man's Sence, the manifest and visible Influences of the *Heavenly Bodies*, the Course of the *Sun*, *Moon* and *Stars*, the Natures of *Plants* and *Animals*, with whatsoever else was lyable to any Man's Eye and Apprehension. But as to the more obstruse and less Conspicuous Works of *Nature*, they were like the *Secrets of State*, kept under a Veil.

Yet, there wanted not Men of Wisdom in other *Parts* of the *World*, who strove to unfold all Things, and render Mankind familiar with whatsoever fell under humane Intellect. Among these, the *Indians* and *Chineses* deserve the first Place, who were never covetous of the Gifts of *Nature*, but sought to improve all those  
of



of their *Nations* in the Knowledge of the *Arts* and *Sciences*; and especially, in the *System* of *Ancient History*. These *People*, shut up themselves from the Rest of the *World* for many *Ages*; fearing, lest *Commerce* might corrupt the *Simplicity* of their *Primitive Laws* and *Institutions*. Only *Alexander the Great*, and before him, *Semiramis Queen of the Assyrians*, had ever Access to the *Indies* in *Old Time*. And *China* was never open till of late, when their too potent Neighbours the *Tartars*, broke through their famous *Wall*, and subdu'd the whole *Empire*. And their *Business* was not with *Books*, but with *Men*.

For these *Reasons* we need not wonder, that the *Indian Brachmans* and the *Bonzi's of China*, deliver an *Account* of the *Origin* of the *World*, and the next succeeding *Ages* so far beyond the *Epocha's* of all other *Historians*, especially these in the *West*.

For *Events* of later *Date*, the *Compilers* of this *Work* may make Use of such *Historians*, as have written the *Annals* of several *Nations* since the *First Olympiad*.

If thou knowst not what an *Olympiad* means, 'tis the *Form* of *Computation* us'd in the *Ancient Gracian Hegyra*, every *Olympiad* containing *Four Years*. And the first of these *Olympiads* began in the *Year* of the *World* 3228. At which *Time* *Chorabus of Elis*, signaliz'd himself by winning the *First*  
RACE.

*Race* that ever was run at the *Olympick Games*. These *Games* were celebrated every *Olympiad*; and all the *Youth* of *Greece* flock'd to them, to try their Skill in Running, Wrestling, and other manly Exercises.

About this Time *Historians* began to write Partially, and the Truth cou'd hardly be discern'd from the Fabulous Errours with which it was Adulterated. Yet this rather proceeded from a *National* Emulation, than from a Design to corrupt the *Ancient Belief*. However, thou mayst give Credit to *Thucidydes*, who in the 86th. *Olympiad* began to write his *History* of the War in *Peloponessus*, between the *Lacedemonians* and those of *Athens*; which War continu'd One and Twenty Years, as that *Author* testifies, who wrote *Annals* of it from the Beginning to the End. And among other Remarkable Passages, which he is very exact in recounting, he mentions a famous *Eclipse* of the *Sun* that happen'd in the First Year of that War, and was so great that the Stars appear'd at Noon-day in the Sky. *Plutarch* also speaks of this *Eclipse*, telling us, that *Pericles*, Prince of the *Athenians*, being at Sea when the *Sun* was thus darken'd, and perceiving the Master of the Vessel in a great Fright, as at some Prodigy; he threw his Cloak over the Man's Face, and ask'd him, *If he was afraid of that, or look'd upon it as a bad Omen?* And when

when the *Master* answer'd, No; *Pericles* reply'd, *What Difference is there between this Eclipse of the Sun and that, since both are caus'd by the Interposition of a Veil between the Sun and thine Eyes; onely that Veil is larger than my Cloak, it being the Moon which covers that glorious Lamp from our Sight?*

Much about the same Time liv'd *Herodotus* and *Hellanicus*, two famous *Historians*, Men of Integrity and Credit, and *Hypocrates* the Renowned *Physician* of *Athens*. These are worthy to be translated into the *Turkish* Language, as are also *Xenophon* and *Polybius*, who wrote after them. They all, except the last, liv'd in the Time of the *Persian Monarchy*, and therefore are most likely to deliver down a true Account of the Memorable Events that happen'd during that formidable *Empire*.

As for the *Macedonian Monarchy*, the most Eminent *Writers* were *Curtius*, *Arrianus*, *Diodorus Siculus*; but this last is frequently mistakn in his *Chronology*, and therefore ought to be corrected by the Others. *Plutarch* also must be consulted, and *Josephus* the *Jew*; with *Strabo*, *Appian*, *Livy*, *Justin* and *Pausanias*. For they either serve to illustrate one another, where they treat of the same Matters, or else the one carries on the Thread of *History* where the other left off. And therefore thou needest not wonder that I name so many *Authors*,  
since

since they are worthy of Credit, and absolutely necessary to the completing an intire *History of the World*: Whereas there are a Rabble of other *Writers*, who are scarce worth the Naming; much less their Authority to be trusted to, in compiling an *Universal History*, which is to give a new Lustre to the *Ottoman Empire*, and raise its Credit in the Learned World.

As for the *Roman Empire*, it will be necessary to make Use of *Josephus*, *Tacitus*, *Suetonius*, *Philo*, *Xiphilus*, *Zonaras*, *Ammianns Marcellinus*, *Velleins Paterculus*, *Seneca*, *Florus*, *Livy* and *Suidas*.

These will be sufficient Materials, with which the *Translators*, *Scribes* and *Compilers* may accomplish this Illustrious Undertaking; the Encouragement whereof I again earnestly recommend to thy Liberality and Munificence.

What concerns the Injunction thou hast laid on me, to draw a *Pattern* or *Model* of this Great *Work*, in presenting thee with a Brief Abstract of the *Rise* and *Fall* of the *Four Monarchies*, with such Memorable Events as will be proper to direct the Undertakers in the Method of digesting this *Universal History*; I will reserve it for another Letter, not having those *Books* by me which are requisite to assist me in this Affair.

In the mean Time, I pray *Heaven* prosper this Noble Enterprize, and grant that thou mayst live the Space of many *Olympiads*,

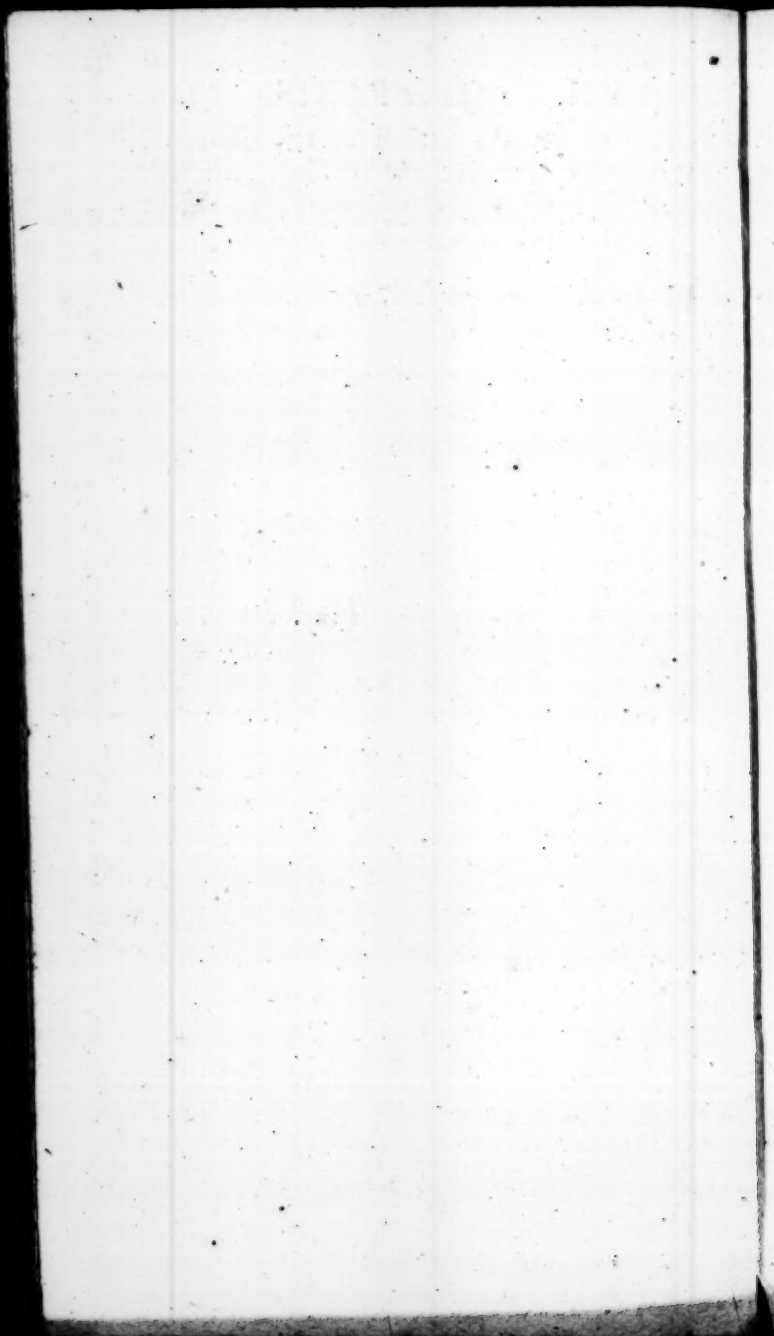
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*piads*, to see the Effect of thy Bounty ;  
When this Universal *History* being finish'd,  
shall instruct the *Mussulmans*, and defeat  
the Calumnies of the *Uncircumcised*.

Paris, 2d. of the 5th. Moon,  
of the Year 1568.

*The End of the First Book.*

LETTERS



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# LETTERS

Writ by

A Spy at *P A R I S*.

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V O L. VII.

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B O O K II.

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LETTER I.

To Mehemet, *an Exil'd Eunuch,*  
*at Alcair in Egypt.*

**T**H Y Sufferings pierce my Heart :  
I owe thee Pity on the Score of  
Humane Nature ; and a more  
Compassion as thou art a *Mussul-*  
*man* : But, where's the Tongue or Pen,  
that can describe the Sympathy of Friends ?  
Canst thou in a desponding Manner cast thy  
self upon thy Bed, there to exhale, in Me-  
lancholy

lancholy Sighs, that pungent Sorrow, which can find no other Vent, unless those Vapours of the Spleen condense to Show'rs of Tears? Canst thou do this, and I remain Insensible all the while? No! I in a perfect *Eccho* to thy saddest Groans. And when thou weep'st, my Heart is not a Stone, that spatters back again the Drops that fall on it; but 'tis like Clay, that softens with the Gentle Solemn Distillation. Believe that I sweat Blood, when thou dissolv'st in Tears. I am not capable of Moderation toward my Friend. My Love, my Joy, my Grief, and Anger, are all Excessive, when such a one as thou occasion'st them. 'Tis equal Pleasure to live or die, in this Magnetick Point: For, *Souls* of Friends are perfect *Unisons*. Then, if thou hast a Spark of Love for *Mahmut*, do not kill me with thy sad Complaints. For, whilst I hear, that thou art thus abandon'd to Misfortune and Despair, how can I live without perpetual Deaths, more Terrible than what we all must undergo, by the Course of *Nature*? Dost thou delight to make a Constant *Martyr* of me?

Thou'rt bred a *Courtier*, and so was I: Our Infant Blood was season'd with the *Grand Signior's* Bread and Salt: We equally imbib'd the Manners, Habits, Customs, Maxims, and the Pride of the *Serail*; with the Pillow, the Milk, Sorbets, and other Nourishment of our Early Years. Since which we have seen the various Revolutions of Mighty *Kingdoms*, *States* and *Empires*.



*pires.* We have beheld the Invincible *Emperour* of *China* fall a *Victim* to the Perfidy of his *Slaves*, and to the more propitious Fortune of the *Tartars*. After another Manner was the Glory of the *British Monarchy* eclips'd. But, no foreign Story can match the Barbarous Massacres of our Majestick *Sultans*, *Mustapha*, *Osman*, and *Ibrahim*, all within our Memory.

Oh! *Mehemet*, we have liv'd too long, after these Spoils of *Royal Blood*. How can we repine at our own Private Losses and Afflictions, whilst we do but sip the Flat Insipid Reliques of those Tragical, sprightly Potions, brew'd for the Palates of the Greatest *Princes*. Henceforth, let's live, as if we were among the Dead. Let's hear, and see, feel, taste, and smell these Outward Objects *en passant*, without being sensible what we do or suffer. Let us Anticipate, by a wise Prevention, the last Stroke of Death, in dying every Moment.

Go to the *Pyramids*, my *Mehemet*, or would to God I cou'd go thither for thee; there to Contemplate the Fate of Humane Glory, the Mock-Grandeur of this World. Consider all the *Race* of the *Egyptian Kings*, who built these Costly and Magnificent Structures, or their *Fathers* for 'em: Who fill'd the Hollow Piles with Silver, Gold and Precious Stones: Whilst, with their Magick Laws, they list'd Legions of *Spirits*, dwelling in the Air, Fire, Earth and Water, obliging them to guard the Wealthy Sepulchers:

chers: And tell me then, what thou can'st find in those superannuated Vaults? Nothing, but Stench and Darkneſs. Old *Time* has filch'd away the ſlighter Glory's of the Place; and his Younger Brother *Avarice*, has plunder'd all the Reſt, which was the more Subſtantial Part. He cou'd have done no leſs in Common good Manners, than take the Leavings of the Heir; the Elder of the Two. The Great *Al Maimun* thought to have the Gleanings of their Harveſt; but he found, the Gain wou'd ne'er exceed the Coſt.

But, what's become of all the Founders of theſe Aſtoniſhing Fabricks? Look in the *Tomb* of *Cheops*, who is ſuppos'd to build the Greateſt of the *Pyramids*; and thou wilt find, not the leaſt Relique of his Aſhes: Or, if thou ſhould'ſt 'twill be Impoſſible to diſtinguiſh them, from the Common Duſt of other Mortals, tho' his Meanest *Slaves*: So Mutable is Human Glory; So Inconſtant all the Smiles of Fortune.

Do but reflect on all the Glorious Conqueſts of *Alexander the Great*, and on the Triumphant Entry he made in *Babylon*, when the *Chariot* which carry'd him, was an *Epitome* of all the Riches which the *Indies* cou'd afford; and yet that *Chariot* ought to be eſteem'd but one Degree before his *Hearſe*, which in a very few Days, with an *Obscurity* beneath the Merits of ſo great a *Victor*, convey'd him to his Grave.

Conſider *Ceſar*, who after Four and  
Twenty

Twenty Battels, wherein he always got the Day, was drawn in a triumphant *Chariot* to the *Capitol*, by Forty Elephants; yet now his Name is hardly thought of.

So *Epaminondas* thought to outvie the world in his Magnificent Insults; yet all this Glorious Pageantry ended in Dust and Ashes. *Aurelian* led the *Graces* Captive with *Zenobia*; yet he himself at last became the Prisoner of Death. The Pompous Galley of *Cleopatra*, when she Celebrated the *Cilician Triumph*, serv'd but to mend the Poop of *Charon's* Boat, when she was to be ferry'd to *Elyzium*. So the Proud *Sesostris*, whose Coach was drawn by Four Vanquish'd *Kings*, at last was fain to owe his Uncouth Funeral to Four Sordid Slaves, who stole his Naked *Corps* away from the Design'd Revenge of Factious *Ennuchs*, and buryed it in a Heap of *Camel's* Dung.

But, where's the Pen or Pencil that will to the Life describe the Unmatch'd Cavalcade of *Pompey*, when by a prosperous *Chymistry* he had extracted all the Richest Spirits and Essences of *Eastern* wealth, to grace his Entry into *Rome*?

The Front of the *Procession* dazzl'd every Eye, with the strange Lustre of Diamonds and Carbuncles mix'd in chequer-wise: An *Orental Figure*, or rather the *Substance* of all *Asia*, in *Epitome*. Then follow'd the Image of the Crescent *Moon* in massy Gold, with a Train of Mountains of the same Metal, whereon were Woods of Jet, Vines  
whose

whose Grapes were entire Sapphires, and Animals all of Porphyry, Grazing on Fields of verdant Amethysts.

To sanctify this Glorious Shew, the Golden Images of *Jupiter*, *Mars*, and *Pallas*, came next in Sight, with Thirty Crowns of Gold, born up by the Chief Captains of his Army, as if so many *Kingdoms* were design'd for their Rewards. And because *Gods* and *Goddesses* should not want a *Temple*, Five Hundred *Slaves* bore up a *Fane*, built all of Massy Silver, washed with Gold. And at the Back of this, appear'd the Statue of the Conqueror, on which no Eye cou'd fix, being crufted o'er with Hyacinths and Pearls.

Behold, my *Mehmet*, an Exuberance of Humane Glory: Yet wonder not to see a Man come after all; a Mortal Man, I say, made Radiant as the *Sun*, with borrow'd Jewels. And to complete his fading Triumph, read these Letters, all pure *Jaspers*, on his Chariot-Wheels: *Armenia*, *Cappadocia*, *Paphlagonia*, *Media*, *Colchis*, *Syria*, *Cilicia*, *Mesopotamia*, *Phœnicia*, *Palestine*, *India*, and the *Desarts* of *Arabia*. All these were the Conquests of this Triumphant Warriour, and yet his *Destiny* Insulted over him. Poor *Pompey* thou art gone, and all thy Mighty Territories in the *East*, are now possess'd by *Sultan Mahomet* our Glorious Sovereign.

And what need thou and I repine, after we have seen all this? Let *Asdrubal* astonish *Carthage* with the Glory of Four Pub-  
lick

lick *Triumphs*: Yet that Theatre of his Honour quickly proves the *Stage* whereon he was degraded, stript stark naked, and in Triumph led away by Death. So *Marius*, after he had been exalted to the Top of Human Felicity on Earth, was seen all naked lying in a stinking Ditch.

What is become of *Nero's* Silver Gallery in the Capitol? Or the pendant Gardens of *Semiramis*, which cost no less than Twenty Millions of Gold? Where is now the Glittering Hall of *Atabalipa*, King of *Peru*, whose Pavement was of *Sapphires*? Or the Gardens of *Cyrus*, fenc'd round with Pales of Gold? Or *Cesar's* Fountains garnish'd with *Dryads* of the same Metal? Where is the Ivory Palace of *Melans*, or the Crystal *Louvre* of *Drusus*? All these Things are vanish'd with their Founders.

How Wise and Happy then was *Saladine*, the Great and most Invincible Conquerour of *Asia*, who Triumph'd o'er himself; and in his Victorious Return, caus'd a Shirt to be carryed before him on the Point of a Spear, with this Proclamation: *That after all his Glories, he should carry nothing to the Grave but that poor Shirt?* So *Adrian* a Roman Emperour, to qualify the excessive Joys of his High Fortune, Celebrated his own Funeral, and caus'd his Coffin to be born before him, when he was to make a Publick Cavalcade through *Rome*. This was a sacred Triumph, an Heroick Insult over himself and Death.

Let

Let thou and I, my Friend, imitate these sage Examples, and ever have the *Image* of *Death* before our Eyes. Then we shall never mourn, for the vain Trifles we have lost, or covet what we ne'er enjoy'd: But being ever content with what our *Destiny* allots us, shall pass our Time away in a *Divine* Tranquility.

*Mehemet*, thou'lt find this to be a Profitable and True Experiment. Try it, and the Issue will convince thee more than a Thousand Counsellors.

Paris, 12th. of the 5th. Moon,  
of the Year 1668.

LETTER

## LETTER II.

To *Mohammed*, the Illustrious Eremit of Mount *Uriel* in *Arabia* the Happy.

I Lodge in a House near the Wall of *Paris*, which gives me a daily Opportunity of surveying out of my Window, the Adjacent Fields: These extend themselves in a Plain, for the Space of a League, or thereabouts; And then the Eye is arrested by a long Ridge of Rising Ground, a Row of Hills or Hillocks, not meriting the Lofty Name of Mountains, yet high enough to put a Valley out of shape, and make th' *Horizon* crump-back'd.

Those Hills are cover'd thick with Woods and Groves; amongst whose verdant, shady Tops, some Stately *Palaces* lift up their glittering Crests, and make a Sociable pleasant Figure in those Solitudes.

This Prospect represents so much to th' Life, the Valley of *Admoim* in *Arabia*, the Place of my Nativity, that I cou'd as well grasp Coals of Fire with naked Hand, and not be burnt; as cast my Eye out of my Window, on this lovely Landskip, and not be inflam'd with secret passions for my *Native Soil*, the Place where I first drew the Vital Air. It is a perfect *Magnet* to my Spirit, wheresoever I am; attracting all my Wishes, Inclinations, and Desires. Methinks, the *Eastern Winds*

at certain Hours, wait to my ravish'd Ears, the Whispers of my *Countrymen*. Methinks, sometimes I see the Faces of my *Kindred*, and their Rural Train; I hear their Voices, and converse familiarly with them, as tho' they were present: Such is the Magick of strong Desire and Sympathy. It steals the *Soul* away from it self, and with sweet Violence unites it to the belov'd Object, tho' at never so great a Distance. Thus when my wandering Thoughts have taken up their Residence for a while in that delicious Vale where I was born, a far more powerfull *Magnet*, draws 'em to thy *Cave*; *Mysterious Solitary*, *Mirror of Virtues*, *Exemplary Guide* of such as consecrate themselves to God.

Glory to *Him* that was before *All Time*, the *Father of Eternal Ages*. He changes not, yet is the Source of Indefatigable and unwearyed Revolutions. He is the only Independent, True, and self-Existent *Being*; The Increased Essence from whom all other *Beings* derive their Origin and Conservation. He is the *Prop* and *Basis* of the *Universe*. He is but *One*, the *Primitive Unity*, and cannot be divided into Fractions; yet every *Species*, and *Individual Being* i'th World participates a Share of his *Divinity*. Immortal Praises exhale from all his Creatures, and ascend like Clouds of Incense before the *Throne* of his *Adorable Majesty*; or like Vapours which the grateful Earth returns in a hot Summers Day, by way of acknowledgment, for the Benefits perpetually flowing on her from the *Sun*.  
So



So all the Elements respire their Thanks to *Him* that *made 'em*. The *Firmament* expands its selfe, and bows down to the Brims of this low Globe: *Sun. Moon* and *Stars*, do stoop and kiss the Floor o'th' Earth in token of profound Humility and Devotion, to the *Immortal Source* of *Light*. Onely Ungrateful Man repays, the Bounty of th' *Omnipotent* with Neglects, Contempts, Affronts, and Blasphemies. I mean the General Part of Humane Race; excepting always from this Charge, the Just, the Innocent and Pious. Were it not for such as these, the *Divine Patience* wou'd be tir'd with the continual Prophanations of vain Mortals.

Oh! Venerable *Sylvan*, thou art the only Pacifick *Victim* of this sinfull Age. Thy constant Self-denials, Mortifications, Abstinences, and the whole System of thy Accomplish'd Sanctity, stop the Wrath of *Heaven* from falling, in large Cataracts, on Mankind. When the *Eternal Eye* beholds thy Virtues, it drops down Tears of Love and Mercy on the Earth, glad that a Son of *Adam* yet survives, not stain'd with Vice. Thou art the effectual Propitiation, for the Sinful World. When Storms and Tempests of Impetuous Winds; when Lightning, Thunder, Hail or Rain disturb the Air, or Earthquakes menace more effectual Tragedies to the Earth, I think of thee, the Favourite of *Heaven* and then repose in full Security: Thy very *Idea* is my shelter from all evils: I shroud my self under the Shade of thy Inviolated *Beard*, o'er which the

*Razor* never pass'd. I take Sanctuary in the *Umbrella* of thy Arms, when stretch'd in fervent *Oraisons*. Thy Remembrance is my certain Refuge in Calamity.

I am Impregnated with Sacred Emulations of thy Vertue; I burn with fervent, passionate Desires to become thy *Disciple*. I languish to withdraw my self from this vain World; and from the Contagious Society of Mortals. How Happy is the Life that's led in quiet Solitude? Where the *Soul* can feel her self, and being awaken'd to a Sense of her Immortal Strength, rouses and vigorously shakes off the heavy Clogs of Sleep and Death: Whilst the Divine *Afflatus* gently breathing on the Intellect, and fanning the oppressed Sparks of Reason, which lay smothering under a Heap of Errours, Lusts, Affections, and unlimited Desires; kindles the Mind into a perfect Flame of Light, which soon consumes the Rubbish of Bodily Pleasures, dissipates the Smoak and Mists of Pamper'd Flesh and Blood, and then a Man becomes all Radiant within, shining with Unclouded Splendors.

We Mortals seem to be rank'd in a *Middle State* between the *Separate Spirits* and *Beasts*: Our *Vertues* make us like the *Former*; our *Vices*, like the *Latter*. For, when a Man has quite subdu'd his Appetites, and Reason sits Triumphant in her Throne, he's like an *Angel*, living above the Rate of his Mortality. He does not with the *Stagyrite* place *Vertue* in a *Medium*, or rank the *Ex-*  
cess

*cess* of Goodness in the Predicament of Vice; But makes direct and swift Advances to the Zenith of Heroick Generosity; scorning to halt or make lame mungrel Capitulations with himself, as if he were afraid of being too Good.

I wou'd ask a *Peripatetick*, Whether it be a *Vertue* or a *Vice*, in him that stomaching the Enormous Villanies of Wicked Men, boyls up with an Excessive Vehement Anger? Or, Whether a Man, can err in loving God too much, or in conceiving too Violent a Sorrow for his past Offences? Or who can be too Thankful for the Favours of Heaven? No: the farther Distance Vertue keeps from this Cold, Earthly *Mediocrity*, the brighter is its Splendor. And so on the other Side, the Greater is the Barbarism, Brutality and Infernal Stamp of *Vice*, by how much more Remote it is from this *Indifference*. In a Word, *Vertue* and *Vice*, are Two Contrary *Extremes*: So *Piety* is diametrically opposite to *Prophaneness*: *Intemperance* to *Sobriety*: *Fortitude* to *Cowardise*: *Incontinence* to *Chastity*: *Avarice* to *Bounty*: *Modesty* to *Impudence*: *Pride* to *Humility*: *Enmity* to *Friendship*, &c.

Now the *Mediums* between these *Extremes*, are *Hypocrisy*, between *Vertue* and *Vice*: *Superstition* between *Piety* and *Prophaneness*: *Bashfulness* between *Modesty* and *Impudence*, and so of the Rest.

Yet, after all, 'tis Necessary to observe a *Medium* in those Things which pertain to

Mortal Life, and to the Perpetuation of Mankind: Such are Meats, Drinks, Natural Passions of the Body and Mind, proceeding from the alternate Sense of Pleasure and Pain. So when we are press'd with Hunger and Thirst, we ought not presently to covet the Plentiful Tables and Superfluous Banquets of the *Great*; But rather such a Diet as being easily prepar'd, may satisfy the Cravings of our *Nature*, without nauseating and giving us a Surfeit. To this End the *Divine Providence* has scatter'd up and down the Surface of this Globe, an Infinite Variety of Roots, Herbs, Fruits, Seeds, with all Sorts of Corn and Pulse: The Cattle afford us Plenty of Milk; the Bees are no Niggards of their Honey: the Fountains, Rivers, and Lakes, abound with ever-springing fresh Supplies of sweet refreshing Water. We also have the Use of Salt, Oyl, Wine and other exhilarating Beverages; That being content with so many Benefits, and Enjoyments, we might prolong our Lives in this World by Sobriety, as in a most pleasant Garden or *Paradise* of Health.

But alas, instead of gratefully acknowledging the Bounty of *Heaven*, and pregnant Fertility of the *Earth*; Instead of sitting mannerly down at the *Table* which *God* has spread and cover'd for us, with such a Train of Festival Dainties; we break the Rules of Hospitality; and rushing violently on the Creatures under his Protection, we kill and slay at Pleasure, turning the Banquet to a  
Cruel

Cruel Massacre: being transform'd into a Temper wholly Brutal and Voracious, we glut our selves with Flesh and Blood of Slaughter'd *Animals*. Oh! happy he that can content himself with Herbs and other Genuine Products of the Earth; That sleeps as well in a Solitary Cave, upon a Bed of Moss or Leaves, as in a Palace on a Couch of Down. He never wants, because he ne'er desires what is not in his Power. He is not burden'd with a Crowd of Servants and Flattering Retainers; nor his Repose disturb'd with early and late Addresses of pretended Friends, Officious Sycophants, Importunate Petitioners, and other fretting Business of the World.

Why shou'd I longer then demurr or hesitate; what hinders me from presently embracing a Course of Life, that promises so much Happiness? A Discipline that will at once free me from a Thousand Tyrannies of Imperious Lusts and Hostile Passions? I shall then have no Need of Money, or the Help of cross-grain'd Servants. I shall not want a Multitude of Goods, the Needleless Pageantry of superfluous Ornaments, to make a dazzling Figure, and draw the Eyes of People to a Reverend Admiration. I shall be free from Sottish Drowsiness, and turbulent Dreams. My Lungs will in my Sleep respire the Air with Ease: whilst gentle Slumbers, mix'd with happy Visions, shall transportt my *Soul* to Unknown Worlds. No Fevers, Gouts or Dysente-

ries shall invade my Health: Nor magisterial Menaces of *Empericks* bespeak my certain Death; unless I'll patiently submit to all the needless Tortures they're contriving for me, and tamely swallow down their new-invented Poisons, and be rack'd to Death in Hopes of Ease and Life. From all which horrid Circumstances, a slender, innocent Diet, not stain'd with Blood of any Animal, will set me free.

Holy *Eremite*, the *Idea* I have of this Manner of Life makes a profound and durable Impression on my *Soul*. I am ravish'd with the Sentiments of *Plato* and *Pythagoras*, and resolutely bent to undergoe the Discipline of their *Philosophy*. I'll first endeavour to rid my self of vain Affections, Habits, and prophane Negotiations of the Earth: I'll gradually die to all Concupiscence and Bodily Pleasure; that so I may by Equal Steps revive to the Contemplation of *Celestial* Things. Then being free from every Spôt and Stain contracted in the Days of my Security and Carelessness; my Thoughts and Works will be Acceptable to *God*: Who in Return, will certainly infuse into my defecate Mind, a Secret Virtue, the Magick of this Visible World; which purifying my *Soul* yet farther, will prepare it for the last and highest Gift of the Eternal Bounty to our Race whilst in this Life: To wit, a Power of doing *Supernatural* Things, and of Foretelling Events to come.

Do thou but pray it may be so, and all the Powers of *Hell* can ne'er prevail against me:

me: For, thou hast the Ear of the *Omnipotent*.

Paris, 3d. of the 8th. Moon,  
of the Year 1668.

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LETTER III.

To Hamet Reis Effendi, Principal  
Secretary of the Ottoman Empire.

IN this Time of Wars with *Nazarenes*, when the *Ottoman* Fury is rowz'd and provok'd by *Infidels*: it will not be amiss to expose the Nakedness of *Europe*, to the *Supreme Divan*, which is on Earth the Close Committee of the Court Above.

I chose to address my Letter to thee in Compliance with thy former Orders, wherein thou seem'dst passionately desirous to know the Present State of *Christendom*. God give thee a perpetual Serenity, *Scribe of the Scribes*: May'st thou never be troubled with a Running Eye, a shaking Hand, or the Tooth-ach. As for me, I'm a perfect Magazine of Diseases; a walking Hospital; The School of *Aesculapius*. Where the Necessary God has Scope to vent his Skill on all the various kinds of Maladies, which afflict our mortal Race: Gouts, Fevers, Cramps, and Horrid Dysenteries, are as Common with me as my daily Diet.

G 5

How



However, amidst all these Afflictions, I serve the *Grand Signior* and my Friends with a cordial Alacrity ; Never grudging to Sacrifice my Ease and Health to the Interest of *True Believers*.

The Face of *Europe* is much chang'd since the Decline of the *Roman Empire*, and the Usurpations of the *Popes*. That once Mighty *Monarchy*, is now shrunk into a very narrow Compass, being shut up within the Confines of *Germany*, which formerly was but a *Province* of the Ancient *Empire*. All *Italy* is revolted. So are the *Suisses*, and the *United States* of the *Low Countries*. The *Hans-Towns* which in Times past paid Homage to the *Emperour*, have now shaken off the Yoke, and are become Independent *Commonwealths*. *Transylvania* plays fast and loose with him, according as their Interest requires. *Livonia* laughs at his Menaces, as appears by the Answer they sent to *Charles V.* when he demanded their Submissions, and that they wou'd return to their Native Allegiance, otherwise threatning them with Fire and Sword. For, all the Reply they made, was, That they knew the *Emperour's* Horse wou'd be founde'd, before he cou'd reach the Frontiers of their Country.

'Tis a General Observation, that since the *Reign* of *Rodolph I.* above Two Hundred *Principalities* and *States* have fall'n off from the *Empire*. And those that yet continue in their Obedience, I mean, the *Electoral Princes*, claim so many Privileges; stand so much upon



upon *Punctilio's* and Prerogatives, that there remains now little more of the *Imperial Majesty* and Power, save the bare Title and Outward Pomp. It is Remarkable, That within these Three Hundred Years, no less than Nine *German Emperours* have been Murder'd, and many more have been depos'd and banish'd. To sum up all in a few Words, If we survey the present State of the *German Empire* accurately, if we pry narrowly into its true Circumstances, we shall find, that after all the Clatter of his Noisy Titles, the *Emperour* can call nothing properly his own, but his *Hereditary Estate* in *Austria*, which is hardly equivalent to the Territories of some *Lords* whom he calls his *Vassals*.

The *Germans* in general are a Rude Unpolish'd People, greedy of Novelties; Inconstant, Rash, Perfidious, and very Phlegmatick; much addicted to unnatural Lusts and Incestuous Copulations. It is recorded of *Barbara*, the *Empress*, Wife to *Sigismund*, another *Messalina*, that after her Husbands Death, her Confessor advising her to reform her Manners, and live more chastly like the *Turtle*, she answer'd, *If I must imitate the Life of Birds, why not of a Sparrow, as well as a Turtle?* Her Brother *Frederick* was much such another: For at Ninety Years of Age, he murder'd his Wife for the Sake of a Strumpet: And being advised to repent and think of his Grave; He said, *I am now studying my Epitaph, which I design shall be compriz'd in these Words:*

*This*

*This is my Way to Hell; I know  
 not what I shall find there: What  
 I have left behind me I know.  
 I abounded in all Delights,  
 whereof I carry nothing with me:  
 Neither my dainty Meats or  
 pleasant Wines, or whatsoever  
 my Insatiable Luxury exhausted.*

*Drunkennes* is said to be the Original Sin  
 of *Germany*, from whence it spread it self  
 into other Countries. They give this Cha-  
 racter of a *German*, "That he is an Animal  
 "which drinks more than he can carry: A Tun  
 "that contains more than he can vent: And  
 "that he understands more than he can ex-  
 "press." They tell a Story of Four Old *Sax-  
 ons*, who at one Sitting, drank as many  
 Healths as they could make up Years amongst  
 them, which amounted to Three Hundred.  
 And 'tis Recorded of a certain *German Count*,  
 That he us'd to make his Children, whilst  
 yet Infants, drink lustily, to prove whether  
 they were of his own begetting or no: For,  
 if they grew Sick after it, he presently con-  
 cluded them to be Bastards: But if they  
 cou'd bear the Debauch well, he cherish'd  
 'em as his own True Off-spring. In a Word,  
 thou mayst have the same Idea of the *Ger-  
 mans* at this Day, as *Solyman* the Magnificent  
 had

had in his Time, who us'd to say, "I slight  
 "the *Germans* above all other People of  
 "Europe, because they are always at discord  
 "among themselves, nor can they ever be  
 "united any more than my Fingers and  
 "Toes. They cannot endure Labour; and  
 "are the Excessiv'st Gluttons and Drunkards  
 "in the World; They always maintain a  
 "Regiment of Whores in their Camp. Their  
 "Generals take more Pride in their *Feathers*,  
 "than in their *Military Arms*.

In a Word, the *German* is so over-run with  
 all Kinds of Vice, that he wants nothing to  
 make him a Complete Devil, but only a  
 little Tincture of the *Italian* Qualities, ac-  
 cording to the Proverb, *Tudeſco Italianato*,  
*e un Diabolo Incarnato*; A *German* *Italianiz'd*,  
 is a Devil Incarnate.

'Tis certain, the *French* have so weaken'd  
 'em on one Hand, and the *Swedes* on the o-  
 ther; that considering the frequent Troubles  
 they meet with from the *Hungarians*, *Bohe-*  
*mians*, and other Tributary Nations, besides  
 the Intestine Feuds of the *Electoral Princes*;  
 we need not fear the blunted Talons of the  
*Eagle*, which are scarce strong enough to sup-  
 port her tottering State, or prop her from  
 falling into Ruine: So far is she from being  
 able to offend her Neighbours, that she never  
 makes War her Choice, or takes the Field  
 but by Compulsion, in her own Defence.

Illustrious *Flamet*, I pray God inspire the  
 Victorious *Osmans* with Prophetick Cou-  
 rage and Resolution; and the Final Con-  
 quest

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quest of *Germany* will soon be the Prize of  
*True Believers.*

Paris, 5th. of the 10th. Moon,  
of the Year 1668.

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## LETTER IV.

To Nathan Ben Saggi, a Jew at  
Vienna.

THE Friendship that has been contracted  
between thee and me, ever since it was  
thy Fortune to serve the *Grand Signior* in  
that Station, obliges us both to mutual Sin-  
cerity. Besides, the Duty and Allegiance  
we owe our *Sovereign*, requires Plain-deal-  
ing between us. We ought to shun Flattery,  
as the Bane of all Friendly Engagements, the  
Pest of the *Courts* of *Princes*; and the Ge-  
neral Contagion which infects chiefly the  
most Effeminate Part of Mankind. Such as  
are these *Western Nazarenes*; who abound  
in a Thousand little Complaisances, and false  
Civilities; thus suffering their own Integrity  
to be corrupted; their Vertue and Fastness of  
Spirit, to be surpriz'd and debauch'd; whilst  
their Friends, by these means, not seldom  
run on Precipices, and fall into Inevitable  
Ruine. In a Word, they betray one ano-  
ther and themselves, out of pretended Good  
Nature. By

By what I have said, thou wilt comprehend, That I do not reprove thee out of Spight, Envy, Malice or an affected Gravity; when I tell thee, that you took wrong Measures, in endeavouring to set the *Emperour's* Palace on Fire: Or to poison him at his Dinner. I told thee once before, That these preposterous Methods, will never take Effect. Besides, they will do the *Grand Signior* no Service.

Tho' thou art seemingly engag'd in the Cause of the *Malecontents*, remember, that thy Business is different from theirs. What signifies it to thee, whether the *Hungarians* have their Liberties, Rights and Privileges granted them, or no? Or what Reason hast thou to espouse the Interest of the *Evangelicks*, rather than that of the *Catholicks*, any farther than as an Umbrage to cover the greater Designs thou hast in Hand, as an *Agent Incognito* for the *Grand Signior*. Let the *Jesuits* pursue their own Game, and the *Protestants* theirs. Stand thou Neuter in the Main, and rather endeavour to keep both Parties in a Counterpoise, than to turn the Scales for either. For, the *Sultan* will gain by the Divisions of the *Nazarenes*, let the Case go how it will between themselves. Besides, there are *Catholicks* engag'd in the *Faction*, as well as *Protestants*. 'Tis rather a *Civil Quarrel*, than a *Religious* one. The *Nobles* and *Gentry* of *Hungary* and *Transylvania*, are concern'd for their *Estates*, more than for their *Churches*. They see, the *Imperial Court* wants Money; and

'tis a Crime for an *Hungarian* to be Rich. Those that have the *Supreme Power*, in these Cases, will find Reason enough to condemn a *Wealthy Lord*, whether he be guilty or not.

'Tis this puts them upon Caballing and entring into *Confederacies*, that so they may consult the Means of their own Safety, and be in a Posture to defend themselves.

I perceive the *Count de Serini* has made another Address, for the *Government of Carlostadt*, and been repuls'd: *Joseph, Earl of Habersstein*, and *Knight of Malta*, being appointed to succeed the *Count d' Aversperg* in that Honour. Which is an evident Sign, That the *Emperour* has no good Opinion of *Serini*, notwithstanding all his Former good Services. And this is enough to alienate a Man of his great Courage and Merits.

*Count Frangipani* also has his particular Discontents: So has *Tatembach*, with many other Potent *Lords of Hungary and Croatia*. Indeed, the whole Body of those *Nations* are disoblig'd, and almost wearied out with the continual Oppressions of the *Germans*.

*Nathan*, thou wilt find it no hard Matter, to bring 'em to a Necessity of putting themselves under the *Grand Signior's* Protection. 'Tis thy part to cherish their Discontents. As for the *Imperial Court*, thou mayst perceive, they are resolv'd to mortify these People, and to take from them all Opportunities and the very Capacity of Rebelling, by not suffering the *Natives of Hungary*  
and

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and *Croatia*, to possess any Office of Command.

Every Party pursues its own Interest, and so must we ours. Self-preservation is the Root of all Mutual Society and Justice. Take Care of thy self, thy Friends, and the Cause thou art engag'd in, and then thou need'st not fear any Qualms of Conscience. In fine, I counsel thee to put in Practice the Advice of one of thy own *Rabbi's*, *Jesus Ben Syrach*; *Be not over just.*

Paris, 17th. of the 11th. Moon,  
of the Year 1668.

LETTER



## LETTER V.

To Pesteli Hali, *his Brother, Master of the Grand Signior's Customs at Constantinople.*

PREPARE thy self for surprizing News, and receive it with a Moderation becoming a Man. *Oucounniche* our Mother is dead. One and the same Night lodg'd her in the Apartments of *Hymen*, and the Chambers of Death. Before the Days of the *Nuptial* Solemnities were over, the Mournful *Rites* of her *Funeral* Commenc'd: She made but one Remove from her *Marriage-Bed*, to the *Grave*.

If thou wonderest, that a Woman of her Age, being Seventy Five Years Old, and having already had Two Husbands, should marry a Third; Know, that it was not Dotage, but Discretion which prompted her to take this Course. The Integrity, Wisdom, and prudent Conduct of *Eliachim* the *Jew*, had charm'd her Affections long ago, and improv'd her Acquaintance with him, into a strict and vertuous Friendship. As a Mother, she ow'd him Respect and Love, for his constant Fidelity to me: And on her own Account, she cou'd not but entertain Sentiments of Esteem and Gratitude for a Man, who had been so nicely careful to preserve her  
Person



Person and Honour from Injury and Violence, ever since she came to *Paris*. For, he alone, among the many Myriads of People inhabiting this *City*, was the onely Confident, both of her Secrets and mine. In a Word, these Regards, with some others of Piety, Zeal, and Good Nature, made her willing to become his Wife, who in all Things had perform'd the Part of a Friend, and a Person of Honour.

Besides all this, it was really her Interest, thus to dispose of her later Days in a *Foreign Country*, where she knew no body but *Eliachim* and me. As for me, she consider'd that my Life was not onely subject to the same Casualties with other Mortals, and that I might be snatch'd away by a Thousand Deaths; but that my *Station* here was very Precarious, and I might be suddenly recall'd by my *Superiours* to *Constantinople*, or at least be remov'd to some other *Post*, whither she cou'd not accompany me, being Incapable of bearing, at these Years, the Hardships and Fatigues of Travel: That after my Departure, she shou'd be neglected, contemn'd, and abandon'd by all, but those who wou'd desire her Death, for the Sake of her Money and Jewels.

In these Circumstances, to remain a Widow, professing the *Faith* of *Mahomet*, and believing the *Alcoran*, in a *Region* and *City* swarming with *Infidels*; wou'd have been but an uncomfortable as well as a dangerous Condition. Wherefore having had Experience

ence of *Eliachim's* Vertue, and incorrupt Manners, he also making Addresses of Love to her, and giving her Encouragement to hope, that he wou'd become a *Mussulman*; she yielded at last to the Thoughts of taking him for her Husband, and they were married on the 7th. of this *Moon*, in a private *Synagogue* of the *Jews*: For, they are not allow'd a *Publick* One in this *City*, as they are in many other *Cities* of *Europe*.

My Mother appear'd neither too dejectedly sad, nor profusely merry, during the *Nuptial Feast*. But comporting herself with a chearful Reservedness, seem'd to have her Thoughts rather fix'd on something else, than the vain Ceremonies, Noise, and Mirth of the Company. It looks as if her Prophetick Soul was sensible of its approaching Release: For, to be Brief, she was found Dead in her Bed next Morning.

Brother, she is now in her *Sepulchre*, at Rest from all the Toils of Humane Life. Let not this News affect thee with fruitless Melancholy; since Death is the Common Fate of all Mortals. Rather advance the Bliss of our deceas'd Parent, with devout *Oraisons* for her Soul; Remembring, that e'er long, we shall be in the same Condition. For tho' Man, like a Moth, be passionately enamour'd with the Light of this World; tho' he flutter and dance about it for a while, basking in the Splendor and Warmth of his good Fortune; yet at length he is consum'd by the very Flame, which gave him Nourishment

rishment, and falls a *Victim* to his own Pleasure.

Paris, 9th. of the 1st. Moon,  
of the Year 1669.

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## LETTER VI.

To Hamet Reis Effendi, Principal  
Secretary of the Ottoman Empire.

I Sent thee a Letter some Days agoe, where-  
in I expos'd the General Nakedness, Im-  
becillity, and languishing State of the *Ger-  
man Empire* in this Age. My *Dispatch* a-  
bounded with Characters of their Vices: It  
describ'd exactly the present Eclipse of An-  
cient *Imperial Majesty*, Power and Strength,  
the Revolt of many *Principalities* and *States*,  
the Feuds and Discord of thole that yet re-  
main in Obedience, and pay a seeming Ho-  
mage to *Cesar*; with many other Things,  
which being well consider'd, may for the  
Future prevent, or at least, diminish that  
Consternation and Panick Terror, which  
uses to seize the Hearts of *Mussulmans*, when  
we are in *War* with the *Emperour*.

Now as a farther Incentive and Encou-  
ragement to take up Arms against the *In-  
fidels*; as a Spur to certain Victory and  
Conquest, I will unlock the Treasures  
of

of the Country, without taking Notice of the Inhabitants. And, since nothing more excites the Resolution and Valour of Military Men, than the Hopes of Plunder, and passing away a Campaign in Plenty of all necessary Comforts. I will give thee a true Account of the Natural Dowry of these *Regions*, the Riches of the Soil, and the Wealth, which Commerce with other Nations, together with the Spoils of former Wars, the Industry of the People, and the Benevolence of Fortune have added to their Store.

*Germany* abounds in Generous Wines, and those more lasting than any other in *Europe*. The *Rhenish* Wines will keep above Fifty Years. The Wines of the *Neckar* are wholesome, and clear as Water from the Rock: Those of *Franconia* are strong and operative: The *Austrian* Grape is sweet and luscious. Several *Roman Emperours* have prefer'd the Fruits of the *German* Vintage, to those of *Italy* and *Greece*. And such is the superabundant Plenty of Vineyards, that at a Place call'd *Stutgard*, there is a Proverb current, *That they have more Wine than Water*. If our *Janizaries* knew this, they wou'd be for an Expedition into *Germany*. Nay they temper their Mortar with Wine in some Places, and slack their Lime with it.

They have strong Beverages also made of Barley, Wheat, and other Grain, which they transport from *Brumswick*, *Breslaw*, *Delph*, *Dantzick*, *Lubeck*, and other Places, to most Countries in the *North* and *West* of *Europe*.

*Europe.* They likewise make a Sort of Wine of Honey, as strong and Sweet as the Wine of *Candy*.

There is abundance of Frankincense and Myrrh in *Moravia*, of Saffron in *Austria*, of *Licorice* in *Franconia*, of *Madder* for Dyers in *Silesia*, of Amber in *Thuringia*.

There are Innumerable Orchards full of all delectable Fruits, the Fields stand thick with Corn, the Pastures are throng'd with Cattel, and they have a Breed of the stoutest Horses in the World. They have Timber enough to serve all the Nations in the World for Shipping. But that which is most inviting is, the Variety of Mines of Gold, Silver, Copper, Lead, Tin and Iron. Before *America* was discover'd, *Germany* was the *Peru* and *Potosi* of all *Europe*. They have also Plenty of Marble as bright as Crystal.

Besides their Native and Domestick Riches, they have mightily improv'd their Stock, by Foreign Commerce; exchanging their Superfluities for things more precious and of greater Value: Which in a constant Course of Bartering, brings into the *German* Coffers many Hundred Millions of Crowns in a Year. In a Word, their Cities are so Rich, that when they have been pillag'd by an Enemy, the booty of one City, has been valu'd at Two Millions of Crowns, in ready Money, besides Plate and Jewels. The Common Souldiers have made Hilts for their Swords and Daggers of Gold and Silver; nay, some would have their very Helmets of the same Metals.

Publick

Publick Gaming Tables have been set up in the Streets, and it has been Common for a private Trooper to win or lose Five or Ten Thousand Crowns at a Time. This would be rare Sport for our *Janizaries* and *Spahis*.

I tell thee, Serene *Minister*, considering the Immense Wealth of *Germany*, and the Degeneracy of its Inhabitants; *Providence* seems to invite our Arms to make a Conquest of those Fertile Regions, and take from the *Uncircumcis'd* the Goods which surfeit them. They abuse the Gifts of Nature, and Fortune, by employing them to the Ends of Vice; whereas the *True Believers* were they once possess'd of them, wou'd turn them to Vertuous Purposes, the Publick Advantage, the Encrease of the *Empire*, Glory of *God*, and Propagation of the *Faith Unde filed*.

Paris, of 13th. the 4th. Moon,  
of the Year 1669.

LETTER

LETTER VII.

To Hebatolla Mir Argun, Superiour of the Convent of Derviches at Cogni in Natolia.

**T**WAS with a Specifick Kind of Joy, not easie to be defin'd, that I receiv'd thy Venerable *Dispatch*. I perus'd the Welcome Orders therein contain'd with a Delight not in the least Inferiour to his, who being abandon'd to Distress and miserable Poverty, has, by good Luck, discover'd a hidden Wealthy Treasure: For so my Spirit is ravish'd, to find in this degenerate Age, a Rich Reserve of Piety and Devotion to the Ancient *Prophets* of God.

I'm glad to hear the Character of *John the Baptist*, which I sent thee formerly, was so well accepted by thee, and all the *Religions* under thy Charge, That thou vouchsafest only to accuse the shortness of the Relation, desiring a more particular Account of that *Prophet's* Manner of living, especially of his Abstinences, and what may be the most proper Interpretation of the *Gracian Word alexisus*, mention'd in the History of his Life?

Praise be to God, who has inspir'd thee with this Critical Regard to one of his most

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*Holy*

*Holy Messengers.* I revere thy Learned *Soul*, and that accomplish'd Intellect, which is ever busie, prying into Weighty and Important Matters. I honour thy Impartial Mind, which scruples not to pay th' Attach that's due to a *Saint*, tho' of the *Christian Calendar*. If we should reject all that the *Followers* of *Jesus* do, we should neither Fast, Pray, give Alms, or perform any other Good Works. Therefore in this, thou art an Exemplary Pattern to the Rigid, Superstitious Sort of *Mussulman Phanaticks*, who bear an endless Grudge against all those that are not of their Narrow Faith, and Dark Opinion.

Glory be to *God*, with whom the WORD was present from the *Dawning* of *Eternal Light*, before the *Morning* of his *Works* had peep'd o'er the Mountains of the *Ancient Chaos*, or penetrated the Dark Abyfs, and Misty Vale of *Nothing*, and painted the Tops of the Creation, the Highest Ranks of *Beings*, with Splendors of the Early Day. Before the *Sun* had drank th' Immortal *Halo* in, and spong'd up all the Visible Beams to squeeze them out again upon the *Moon*, the *Stars*, and on this Lower World. That WORD remains for Ever, and at a determin'd Hour became Incarnate, in the Person of *Jesus* the *Son* of *Mary*, as the *Holy Alcoran* informs us.

In those Days *John* the *Baptist* went into the Wilderness, and preach'd Repentance to the *Jews* foretelling the near Approach of the



the *Messias*. The Sacred *Hero* made a Cave his Residence; and at first, to wean his Body from all Softness, he wore a Vest or Shirt of Camel's Hair, which was girt about him with a Belt made of that Painful and Religious Creatures Skin, to put him in Mind, that he was born for *Holy Labours*, Toils, and Mortifications. He had no Table spread with far-fetch'd costly Dainties; no Dishes cramm'd with bloody and large Inventories of Birds, Four-footed Beasts, and Fish. His Diet was Simple, Cheap, and Innocent; easie to be got in every Wood or Field, without the Detriment of his Fellow-Animals. For he either contented himself with a Repast on Honey, which he found in Hollow Trees; or on a Kind of *Manna*, a sweet *Dew* falling on their Leaves, and there condens'd by Heavenly Influence: Or else it was a kind of luscious Moisture, which he suck'd from certain Plants, perhaps not much unlike our *Sugar-Canes*: For thus Interpreters do differ about the Words τὸ μέλι ἀχρὶον. Whatever it was, we may conclude it to be some slender, light and easie Nourishment. And when this Diet fail'd him, or his Stomach requir'd a little more Variety, he banqueted on what the *Gracians* call ἀκρίδες. Some will have these to be a Kind of *Locusts* or *Grass-hoppers*, a Meat indulg'd the *Jews* by *Moses* in the *Law*. The *Syrians* also counted them a Dainty; so did the Ancient *Parthians*, as *Aristotle* and *Pliny* tell us. And my Country-men, the *Arabians*, eat of them to

this Day. Others are of Opinion, that these *axeides* were a sort of little Shell-Fish, such as *Crabs*, *Crawfish*, or *Shrimps*, which Nature has generally lodg'd in Holes along the banks of Rivers. A pleasant, temperate Sort of Diet, commended for their Virtues in expelling Poyson, and being Remedies for the Strangury, and Antidotes to cure the Biting of Mad Dogs.

The Divine *Prophet* therefore oft frequenting the Waters of the River *Jordan*, wherein he us'd to wash his *Converts* and *Disciples*; these Men suppose, he took Occasion to allay his Hunger with these little Shell-fish, which he might easily take in mighty Numbers from their watry Nests. And they endeavour to strengthen this Opinion, by asserting, That the Food which the Waters afford us, is much more Pure and Holy than what the Earth brings forth; in regard the Earth lies under the Malediction of *God*, ever since *Noah's Flood*, whereas the *Waters* ne'er were Curs'd. Hence, say they, it is very probable. That the consecrated *Hero*, wou'd not defile his Spotless Life with curled Banquets from the Earth, but rather chose to appease his Hunger with the harmless, bless'd, and wholesome Product of the Waters.

If thou wilt have my Opinion after all, I'm apt to think these *axeides* were nothing else but the tender Tops of Plants, such as we call *Asparagus*, or perhaps they were wild Apples of the Wood; and then we may suppose

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suppose there's some Mistake in the *Greek* Copy. *'Axeides* for *axeides*. Or, it may be the *Holy Prophet*, in the proper Season of the Year, did use to crop and eat the Ears of Barly, and then the Word shou'd be *axeides*. For, what cou'd be more sweet and pleasant to an Abstemious Man, than to sustain his Life with Fruits, Grain, Herbs, or Roots? Nor did the Malediction reach the *Vegetables*, but only the *Animal* Generations, from which a perfect Man abstains.

Certainly, those, who out of an Aversion for Purity, Prayer, and Fasting, turn themselves from Humane Bodies to Swine; and from Religious Abstinence to Salvage Gurmundizing on Flesh, seem to derive their Pedigree from a Race of *Devils*: Especially such as after the manner of *Spiders*, gathering Poison from the Flowers of Piety, Blaspheme this Sacred Vertue of Abstinence, and call it by the Infamous Name of Superstition.

For, if the Veneration we pay to *God* consist in the Knowledge, Love and Fear of his *Divine* Majesty, with Adoration and Praise of his Eternal Attributes; it follows, That we ought to worship him with the most Fervent Application of our Spirits. But this *Religious* Ardour cannot subsist in any *Soul*, whose Body is not mortified; nor can the Body be mortified without Austerity, which always is accompany'd with Rigorous Fasting and Abstinence from Flesh. Wherefore if we ascend to *God*, by the very same

Degrees as we fall from him, it follows, That Abstinence is the First Step to Immortality and Supreme Happiness.

I do not mean by Abstinence, that Natural Aversion which some Men have for Flesh, who never durst to taste of any in their Lives, compell'd to this by some Occult *Antipathy* in their Stomachs. For such a Necessity cannot make a Vertue, it being common to Men and Brutes; there being many *Animals*, who fast from all Provender at certain Seasons of the Year, and others that taste not some Kinds of Food, during their Lives. So there are some Men, to whom Wine, Flesh, Cheese, Apples, Herbs and other Things, are an Abomination from their Cradles. There have been others, who, by a *Præternatural* Necessity, have lived some Days, VWeeks, Months and Years without either Meat or Drink. So *Plato* records, That *Herus Pamphylius* lay Ten whole Days among the Déad Carcases of Soldiers slain in Battel; and, when he was taken up to be laid on the Funeral Pile, they perceiv'd him to be alive. *Laertius* tells us, That *Pythagoras* fasted Forty Days and Forty Nights from Meat and Drink. From whom *Apollonius Thyaneus* learn'd the Art of keeping almost a perpetual Fast. And these Modern Times afford us the Example of a *Spaniard*, whom they call *Alcantaro*, who every *Moon* us'd to Fast for Seven or Eight Days together. So a famous *German Maid* was diligently observ'd and watch'd, whilst she pass'd away full

full Seven Years Time without Meat, Drink, Sleep or Excrements. *France* also boasts of another *Virgin*, who fasted above Three Years together.

Such Abstinences as these, are not to be put to the Account of Vertue, in regard they were not the Effects of Humane Choice, but the *Decrees of Fate*. So wou'd our Abstinence be deprav'd, if we shou'd only practise it, as the old *Gentiles* did, who forbore to kill or eat some certain Beasts, because they held them consecrated to their *Gods*. As the *Dog* to *Diana*; the *Tyger* to *Bacchus*; the *Horse* to *Neptune*; the *Wolf* to *Mars*; the *Eagle* to *Jupiter*; the *Peacock* to *Juno*; the *Swan* to *Apollo*; the *Dove* to *Venus*; the *Owl* to *Minerva*. Nor need we abstain on the Account of the *Soul's* Transmigration; for, so we ought to forbear the *Vegetable* Products of the Earth, as well as *Animals*, since the *Soul* is Indifferent to all Bodies, in its separate State.

But our Reason in this Point, ought to take its Rise from the *Fundamental Law* of *Nature*, the *Original Justice* of the *World*, which teaches us, *Not to do that to another, which we wou'd not have another do to us*. Now, since 'tis evident, That no Man wou'd willingly become the Food of Beasts; therefore, by the same Rule, he ought not to prey on them. Next to this Foundation of our Abstinence, we ought to build our Aims at the Perfection of our Nature, which cannot be acquir'd but by Degrees: We must en-

deavour to abate the Aliment of our Concupiscences, by exhaling the superfluous and grosser Vapours of our Blood in Sacred Fasts and Oraisons. Then we shou'd refresh our fainting Bodies, with Food affording little Nourishment and Pleasure. That so our vain Affections, Appetites and Lusts, may gradually die: Whilst the pure Mind revives, and being free from the gross Vapours arising from too much, and too fattening Meats and Drinks, the Films which darken'd her Sight, fall off; and she can better now discern the Naked Forms of Things, by her own simple Intuition, than before she cou'd through all the borrow'd Spectacles and other *Opricks* of *Book-Philosophy*. Also she will more easily raise her self to the Contemplation and Science of Divine Eternal Things. He therefore that in Earnest will apply himself to the Study of accomplish'd Sanctity, must first by Fasting exhaust the Marrow from his Bones, the Fatness from his Flesh, the Wild and Rampant Spirits from his Nerves, and then he must purge the Words and Actions of his Life from Vice. When this is done, the *Soul* becoming a pure *Tabula Rasa*, is fit for the Impressions of Celestial Vertue.

Those who labour under acute Diseases, run great Hazard of their Lives, according to *Hippocrates*, unless their Diet be accommodated with proportionate Regard to the Quality and Time of the Critical Fits or Paroxysms. But, those who are entangl'd  
with

with Vice, do labour under far more dangerous Distempers, than such as afflict the Body. Wherefore the Prophet, our Holy Law-giver, like a Wise Physician, appointed certain Seasons of the Year, for Sacred Abstinences, Fastings, Pilgrimages, Vigils, and other Holy Exercises, especially the Mighty Fast and Vigil of *Ramezan*, wherein, tho' it be not forbid to eat of Flesh after the Stars appear at Night, yet none but loose and indevout Believers, take that Liberty; whereas the better Sort content themselves with an Ascetick Diet. The *Hebrews* fasted with Unleaven'd Bread, and a little Salad; the *Christians* also taste no Flesh, on their prohibited Days: And shall the *Mussulmans* be greater *Libertines* than these *Infidels*?

O *Hebatolla*! how radiant is the Lustre of a Lamp, when shining through a clean, and fine, defecate Chrystal? So does the Soul display the Rays of her Immortal Vertue round about, when she inhabits in a well purif'd, chaste, and almost pervious Body. VVherefore, it is absolutely necessary for him to attenuate his Body with perpetual Temperance and Abstinence, who consecrates himself to Vertue and Devotion. He will not be ensnar'd or catch'd by any Baits of Luxury or Voluptuousness; nor yet affrighted from his constant, sober Course of Life, by any Pain, or thwarting Accident. No Frowns or Menaces shall divert him from his Noble Purpose; But he

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will



will so nourish his Body all his Life, that it shall never be Surfeited, or over-fill'd with Meats. And such is the Magick of this Sacred Vertue, That it can never be hurt, much less subverted by all the Machinations of Evil *Demons*; or the Malicious Attempts of Men. But it proceeds from Strength to Strength, and fights the Combat valiantly, till having overcome at last, it Triumphs for ever, and receives the Palm, the Crown and Chaplet of Divine Reward in *Paradise*.

Holy President, pray that I may practise what I so admire, and not be self-condemn'd for living contrary to my Knowledge. For *God* neither loves a double Tongue or Heart, neither delights he in Feet or Hands that are swift and nimble to do Mischief.

Paris, 13th. of the 4th. *Moon*,  
of the Year 1669.

LETTER



LETTER VIII.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

NOW the *Christians* are in a general Consternation for *Candy*: The Pope has sent Letters to all the *Princes* that are in his *Communion*; inviting and pressing them to succour that Distress'd *Island*. Levies are making every where; and the *King of France*, who seeks all Occasions of Glory, appears the most forward of any to assist the *Republick* in this Fatal Juncture. The *Duke of Beaufort*, and the *Chevalier de Vendosm*, are appointed to lead the Forces design'd for that Service. They are gone to *Toulon*, in Order to embarque. The Pope has sent the *Duke of Beaufort* a *Breve*, declaring him General of the Troops *Ecclesiastick* that are to serve in *Candy*; and for his greater Encouragement, he has sent him the *Pontifical Standard*.

In the mean while, there is a *Triple League* concluded between the *Emperour*, the *King of Spain*, the *King of England*, the *King of Swedeland*, and the *States of Holland*.

There is great Joy in *Portugal* for the Birth of the *Infanta*, who is call'd *Elizabetha-Maria-Louisa*. She was Born the 6th.

of the 1st. *Moon*; and on the 18th. the *Empress* of *Germany* was also deliver'd of a Daughter. These *Western Queens* are very pregnant; Not a Year passes without the Birth, or Baptism, of some *Royal Infant*.

This is all the News at present; but to oblige thee I will say something of *Italy*, which is esteem'd the Garden of *Europe*. Nay, *Constantine Paleologus*, Emperor of *Greece*, was wont to say, Unless I had been assur'd by very Learned and Holy Men, that *Paradise* was seated in *Asia*, I shou'd have sworn that *Italy* had been the Place.

It is most certain *Italy* is a delectable Country, abounding in Riches and Pleasures. The Eye is not satisfi'd with seeing the infinite Variety of Beauties, which grace this happy Region. Such is the lovely Intermixture of Hills and Valleys, Groves and Plains, Palaces and Gardens, that a Traveller is ravish'd as he passes on the Road. But this is not all: She is as rich as fair. No Country in the World can match *Italy* for the Plenty and Variety of excellent Wines; only they are of no long Continuance. Above all the rest, Travellers commend that Sort which they call *Lachryma Christi*, or, the *Tears of Christ*, for its delicious Taste. Which when a *Dutch-man* once tasted, he burst forth into this Exclamation; O *Christ*! why didst thou not weep in my Country? At *Papia*, there are a Kind of Aromatick Grapes, which leave a fragrant Odour in the Mouth of him that eats them.

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It is recorded of a certain *Roman Lord*, That when he was in Prison half dead with Melancholy, he drank a Glafs or Two of this generous Wine, which fo reviv'd his Spirits, that inftead of Despairing, as he was ready to do before, he wrote a *Treatife* entituled [*de Confolatione.*]

Befides, *Italy* abounds in Cattle, Sheep, Fowls, Mines, Rocks of Alabafter, Marble, Porphyry, Coral, Ophits, Agats, Chalcedonies, Azures, and innumerable other precious Stones. Hence it comes, that in this Country are feen the moft Glorious and Magnificent *Temples* of the World.

But, this fo fair and wealthy a Spot of Ground is Inhabited by a very wicked Sort of People. They are quite degenerated from the Vertues of their *Anceftors*. They are a Bafe, Effeminate, Sly, *Sodomitical* Race of Men, Covetous, Revengeful, and Inexorable. I have heard a Story of Two *Italian* Brothers that were walking one Night in the Fields, it being a very ferene Sky; when one of them looking ftadfaftly on the *Heavens*, wifh'd, *he had as many Oxen as there were Stars*. The other wifh'd, *he had a Field as large as the Firmament*. What wou'd you do with it? faid the Firft. Let your Oxen graze there, reply'd he. But, as they proceeded in this Kind of foolifh, loofe Difcourfe, they kindled each others Anger; and at length, falling from Words to Blows, kill'd one another on the Spot. Behold, the Confequence of their Covetous Defires. They  
are

are extremely addicted to Revenge, and are as dextrous at poysoning as the *Indian* Princes. A certain *French Author* gives us a very Compendious Account of the Benefits a Stranger gets by travelling into *Italy*, in these Words: *We go into Italy*, says he, *with Incredible Charges, only to purchase the mere Shadow of Civility, and we bring back from thence the whole System of Vices.* The *Milaneſe* teach us how to Cheat. From the *Venetians* we learn Hypocriſie. *Rome* transforms us into perfect *Atheiſts* and *Libertines*. *Naples* turns us to *Satyres*. *Florence* inſtructs us in the Artificial Methods of Poyſoning. There is not one City, which does not tincture us with ſome Specifick Ill Qualities.

Sage *Hamet*, In all my Letters to thee, I ſtudiouſly inſert ſome Remarks on theſe *Western Nations*, that ſo I may gratifie thy Wiſhes. Pardon the want of Order: For, I write Things as they preſent themſelves to my Memory. Accept all in good Part from *Mahmut*, who obeys thy Commands chearfully, and honours thee without Flattery.

Paris, 12th. of the 5th. Moon,  
of the Year 1669.

L E T T E R

LETTER IX.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

THou may'st Register in the Archives of the Sacred *Empire*; That *Dom John of Austria*, is made perpetual Governour of the Low-Countries, under the *Spanish King's* Obedience. He is also *Viceroy*, and *Vicar-General* of *Arragon*, *Catalonia*, and *Valencia*. But it is fit for thee to know also, That this is so far from being esteem'd by that Prince a Happiness, that he counts it his Greatest Misfortune, in Regard 'tis no better than an Honourable and Irrevocable Banishment from the *Court of Spain*; where his *Royal Blood* and *Merits*, are out-master'd by the *Genius* of a certain *Priest*, whom they call *Father Nitard*. This Man is very Ambitious, always aiming at High Matters; yet admir'd by no body for his Learning, Beauty, or any other good Qualities. Only the *Queen* of *Spain*, is pleas'd to make him her Favourite.

He cou'd never buckle to the Humour of *Dom John*; and hence arose a secret Envy between 'em; which afterwards burst forth into open Animosities, Feuds and Quarrels. So that at last, the Favourite got the Day, and *Dom John* was forc'd to quit the Field.

It is impossible to trace the *Sovereigns* of the Earth in the Foot-steps of their Royal Conduct; Or else, one wou'd of Course conclude,

conclude, That tho' so great a Prince as this, of the same Lineage as the Queen herself, shou'd have easily eclips'd the borrow'd Lustre of an Upstart Minion. But *Monarchs* have Specifick Reasons to themselves, which others cannot penetrate.

Perhaps this cunning *Priest* used a Trick like that of a Soldier in the Army of *Alexander the Great*: Who being of an Ambitious Spirit, and coveting to make some greater Figure than that of a Private Sentinel, consider'd *Alexander's* Humour, and how to hit it. He knew, that his Heroick Master took Delight in any Thing was bold and brave. But how to come into his Presence, he was Ignorant. At length, he pitch'd upon this Method. One Day, as *Alexander* was debauching with his beloved *Parmenio*, *Hepheston*, *Lysimachus*, and other Officers. This Fellow (whose Name was *Clytus*) put himself into a Mimick Dress of War, counterfeiting himself Mad, and dancing the *Pyrrhick* Measures, with his brandish'd Sword, kill'd Five new-listed Soldiers lately come from *Colchis*. The Guards soon seiz'd upon him; and it being a *Tragical* Novelty, the News was carried to the King; who caus'd the Fellow to be brought before him. And examining him on the Point, *Clytus* answer'd, "Great King, " those Five Men whom I have kill'd, had " conspir'd to take away thy Life this Day, " being hir'd thereto by the King of *Colchis*, " and therefore sent into thy Army. Their  
" Tent

" Tent being next to mine, I had an Acci-  
 " dental Opportunity last Night, of over-  
 " hearing their Discourse, when they were  
 " plotting together the Time, the Place,  
 " and Manner of thy Death. I kept a  
 " Watch upon them, and observ'd their  
 " Motions from that Moment. For, tho'  
 " I knew the Hour appointed by them for  
 " this Execrable Regicide, yet I was solli-  
 " citous, lest some ill Fate shou'd prompt  
 " the *Russians* to antedate their own Re-  
 " solves, and hasten a Murder, whose De-  
 " lay might else discover their Designs, or  
 " at least prevent 'em. Therefore I took  
 " this mad Disguise, to execute the Sober-  
 " est and most Important Purpose that e'er  
 " I fram'd in all my Days; which was at  
 " once to save the Life of the World's Con-  
 " queror, and get my self Immortal Ho-  
 " nour by the Happy Deed.

After profound Deliberation of the  
 Drunken Cabinet-Council, *Alexander* ap-  
 prov'd the Fact, and order'd Publick Ho-  
 nours to be done to his Deliverer. According  
 to the *Macedonian* Custom, he vested him  
 with Purple Robes, and gave him a Chain  
 of Gold, admitting him to the latter End  
 o'th' Banquet, and afterwards esteeming  
 him above his most Familiar Friends. Till  
 such another Debauch as this, but more Un-  
 fortunate to *Clytus*, at once depriv'd him  
 of the King's Favour and his own Life: So  
 Inconstant is the State of Humane Great-  
 ness.



Sage *Hamet*, the Favour of *Princes* is like a Reed of *Egypt*, which either transpierces him that leans upon it; or flinches from the Burden, and so gives him a Fall, which most Times plunges him o'er Head and Ears, in the choaking Mire of Popular Hatred.

*God* grant thou may'st never be crush'd to Death from Above, by the Weight of the *Sultan's* Displeasure, or undermin'd from Beneath, and swallow'd up in an Earthquake rais'd by the Multitude.

Paris, 18th. of the 7th. Moon,  
of the Year 1669.

## LETTER X.

To Hebatolla Mir Argun, Superior of the Convent of Derviches at Cogni in Natolia.

THOU wilt not be displeas'd to hear of a Mighty King, that laying aside his *Diamond* and *Scepter*, and abandoning the Height of Humane Glory, has consecrated himself to a Private Religious Life, vowing Perpetual Poverty, Chastity, and Obedience.

Yet this is true of *John Casimir*, late King of *Poland*, who from a Sovereign Monarch is become an Humble Subject, and having forsaken the Pleasures and Magnificences of his



his *Royal Palace*, voluntarily confines himself to the Narrow Circumstances and Austerities of a *Monastick Life*.

He chose *France* for the Place of his Retreat from his own *Kingdom*; and the *Abby* of *St. Germain*s near *Paris*, as his *Sanctuary* from all Worldly Affairs. He was magnificently receiv'd and entertain'd in every City through which he pass'd. And on the 4th. of the 11th. *Moon*, he made his first Entry into the *Mosque* or *Church* of the *Convent*, where he made his Vows, in Quality of *Abbat*, or *Superior* of that *House*: For which they solemnly sung their *Te Deum*, or a *Song* of *Praise* to *God*. And the *Court* of *France* seems to be proud of the Honour this *Prince* has done it, in retiring hither, and making it the *Theatre* of such Pious Resolves, the last Stage of his *Pilgrimage* on Earth, where he will bid *Adieu* to the vain Pageantries of Honour, Wealth and Empire; and having shaken off the Glittering Burden of a *Crown*, with all the other Clogs of elevated Mortality, he will the easier climb to *Paradise*.

Abstracting from the Particular *Superstitions* of the *Nazarenes*, I cannot but commend the Sage Undertaking of *King Casimir*; who, in this, seem to outgoe the noisie ostentous Action of *Adrian*, one of the *Roman Emperors*: For he only once celebrated in outward Pomp his own *Funerals*, by way of *Type* or *Figure*; making a splendid Cavalcade, before which his *Coffin* was carried

carried in a kind of *Mock-Triumph*: As if after all his other Victories, at last he had lead *Death* himself *Captive*: Whereas this hinder'd not, but that he return'd again to the Vanities which in this Publick *Emblem* he seem'd to despise; And from a *Dramatick Conqueror*, he became a real Slave. His personated Mortification in the Streets, ended in his ordinary Passions at Home. And he had a stronger Inclination to the Bed of Voluptuousness at Night, than he seem'd to have by Day to his Grave.

But this Heroick *King* of the *Poles*, is really gone into his *Sepulchre*. (For no better is a *Monastery* in my Opinion.) He has translated the *Seat* and *Throne* of his *Kingdom*, to a *Tomb*; not for Three or Four Hours, to make a shew, but there really to lead a dying Life, or living Death; and reign in *Funeral Majesty* all the Rest of his Days. For, to be thus *Recluse* from the World, is to be buried alive.

O Venerable and Benign *Dervich*, pardon the Favourable Opinion I have of this *Christian Monarch*. I do not patronize his Errors in applauding his Vertue: Besides, it is the General *Faith* of *Mussulmans*, That, let a Man be a *Christian*, a *Jew*, or *Pagan*, provided he lives up to the best Light he has, he shall be saved. And the *Holy Prophet* himself gave us Encouragement to believe so.

Thou wilt at least conclude this *King* to be more Pious and worthy of Praise, than  
one

one of his *Predecessors*, who usurp'd the *Polish Crown*. This was *Vladislaus V.* who having enter'd into a solemn League with one of our Former *Sultans*, living in his Time, and taken an Oath thereupon, giving also the *Eucharist* (or, that which they esteem the *Body of Christ*) in *Hostage*; yet soon after broke the *Articles* that he had Sign'd, Seal'd, and Sworn to, and for the Performance of which he had pawn'd his *God*.

This so provok'd the *Grand Signior*, that he had recourse to his Arms for Justice, and invaded *Poland* with a Mighty Force: To repell which, *Vladislaus* also levied an Army, and met him in the Field. But, just as they were going to give Battel, the *Sultan* took out of his Bosom, the pawned *Eucharist*, with the *Capitulations* agreed upon, and sworn to between 'em. Then holding the *Wafer* in One Hand, and the *Articles* in the Other, he cryed out, in the Hearing of both Armies; "O thou *Crucify'd God* of the *Christians*, behold thy Perfidious Adorers, who have given thee to me as a Pledge of their Faith and Truth in what they have sworn; yet in a most Impious Manner they have violated their Oath. If thou art a *God* chastise them now by my means, for their Abominable Perjury, and Prophanation of thy Name. His Prayer was heard of *Heaven*: For the Victorious *Osmons* gave a Total Overthrow to the *Infidels*; and that Blasphemous Prince was himself kill'd in the Battel.

VVhat-

Whatever various *Forms* of *Religion* there be in the World; we know there is but *One True God, Creator of Heaven and Earth, Conservator and Governour of Men.* He connives at the *Invincible Ignorances, Frailties and Infirmities* of our *Mortal Race.* He accepts the *Good Works and Sincere Vows* of *Pagans,* and the *Uncircumcised,* as well as those of the *True Believers,* and *Followers* of the *Prophet.* But he abhors and punishes all *Injustice, Perjury, and Treason,* both in the *One* and the *Other.* For he has no *Partial Regards* for *This Nation* or *Person,* more than for *That.* They are all equally the *Works* of his *Hands;* and his *Care* is alike over them.

The *Sun* runs from the *East* to the *West:* In his daily *Circuit* he *Illuminates* and *Warmes* this *Hemisphere;* and by *Night,* our *Antipodes* enjoy his *Favours,* and welcome *Influence.* At one *Time* of the *Year* he comforts the *North,* at another he revives the *South.* There is no *Part* of the *Globe,* which in due *Season* does not rejoice in his all-chearing *Beams.*

The *Moon* never slacks or deviates from her wonted *Course;* but from the *Crescent* to the *Wane,* observes the *Laws* of *him* that made her. She is exact in timing the *Flux* and *Reflux* of the *Sea.* And she guides the wandering *Mariners* by *Night.* The *Inhabitants* of the *Artick* and *Antartick Circles,* wait for her *Light,* when the *Sun* absents himself for *Half* the *Year.* As soon as they see the  
*Chario*

*Chariot of Diana* appear on the Road of their *Heaven*, every Man claps his Hands for Joy. They rouse from their Domestick Dulness and Melancholy; they come out of their Dens and Caves. With Dances and Songs, they welcom the Approach of the Beautiful Goddess; Knowing that She is but a Second Remove from the *Eternal Light*: The Mirrour of the *Sun*, in which that Glorious Planet may see his Face; in whose, by Reflection, we see the Face of *God*.

So do the *Stars* keep on their various Travels through the *Heavens*. Each *Constellation* faithfully maintaining its Post; each *Planet* pursuing its Road. Whilst all together, at so vast a Distance, appear a flying Camp, ne'er setting up their bright Pavilions but by Night, and in the Morning taking 'em down again. This may be call'd the *Army of Heaven*, the *Host of God*, embattel'd in the *Firmament*, to guard his Friends on Earth, and to chastise his Enemies.

To descend lower yet into our *Sublunary* Elements; we find the Rain, Hail, Snow, Winds, Thunder, Lightning and other Meteors, are impartially scatter'd up and down the Climates of the Earth; I do not mean by Chance, but by the Universal *Providence* which governs all Things. As the *Alcoran* expresses it: " 'Tis he directs the Seminal and Prolifick Showers, to Barren and Desert Places: Doubtless, this is a Sign of his *Divine Unity*."

In

In fine, all Provinces and Corners of the Earth bring forth their proper Fruits in Season. And the *Negro's* of *Africk*, and *America*, tho' gross *Idolaters*, and some of them worshipping *Infernal Demons*, yet enjoy *God's* Blessings; and live as Plentifully, with as much Content and Joy, as we that Adore his *Eternal Unity*.

Every *Nation* takes up their *Religion* on the Credit of their *Priests*; and so long as they observe the *Natural* and *Moral Law* imprinted in their Hearts: The *Indulgent Judge* and *Father* of *Men*, will dispense with those that Err, in Obedience to the *Positive Laws* of their *Nation*: for *Sedition* is like *Magick*, odious to *God* and *Man*, and equally liable to Universal Punishment.

Once more, O Pious Father of the *Der-viches*, I beg of thee to pardon the Freedom I take, in discoursing of *Religious* Matters in thy Presence, who art a Light to the Blind, a Guide to those that Err; a Resolver of Doubts, an Arbitrator of difficult Questions; The Onely *Oracle* of thy Province.

I endeavour not to inform thee, but to dis-entangle my self from Error; and testify, that tho' I Honour *God* and his *Prophet*; yet I think there is no need of a Falsehood to defend the Truth.

Paris, 7th. of the 2d. Moon,  
of the Year, 1670.

LETTER

LETTER XII.

To Useph, Bassa.

Death has of late Celebrated a *Triple Triumph* in the Court of *France*; having lead away Captives to the *Invisible World*, The Cardinal Duke of *Vendôme*, a Dutcheß of the same Title, and *Henrietta Maria*, late Queen of *Great Britain*, being the Relict of *King Charles I.* and Youngest Daughter to *Henry IV.* of *France*.

Thou may'st also report to the *Divan*, that *Casimir*, late King of *Poland*, is now at this Court; Having left *Poland*, as soon as he saw Prince *Wiesnowski* elected his Successor. The Dukes of *Lorrain* and *Newburgh* had severally laid Claim to that Crown, and levied Armies a-part, in order to make good their Pretentions. But the *Polanders*, being aware of it, were resolv'd not to bring themselves under the Jurisdiction of any Foreigner, so long as there was a Prince of their own Nation capable of the Dignity, and one who being the Son of King *Casimir*, seems to have the best Title to his Father's Throne, whose Vertues he inherits.

Here is also arriv'd the Prince of *Tuscany*, who has travell'd through all *Europe*, and



takes *France*, as the last Kingdom, in his Return Homewards: Protesting, That he does this in good Manners, as preferring *France* to all the Nations in *Christendom*. Indeed, he cou'd do no less in Good Manners, than make this Apology, which yet sounds very Flat to a Court so refin'd as this; which might have expected his First Visit as a Token of his Regard; since, tho' in *Domestick Processions, Entries, and Cavalcades*, those of highest Dignity take the last Place; yet in *Foreign Embassies, and Voyages*, it is usual for Princes to address to those first, for whom they have the Greatest Esteem.

The *Politicians* here keep very secret the News that comes from *Candy*, which makes all Men conclude, 'tis none of the most Prosperous. 'Tis generally reported for a Truth, That Admiral *Beaufort* is either Kill'd, or taken Prisoner by the *Ottomans*; and that the *French* have lost near Two thousand Men in this Undertaking.

I wonder why the Painters always describe Death in the Form of a *Naked Skeleton*, a Starv'd System of dry Bones: whereas one would think, he ought to be portray'd as a Monster, a Miracle of Fatness; since he is the greatest Glutton in the World, hourly gurmundizing on all manner of Flesh, and is the very Original, Universal *Cannibal* of Nature, who from the Beginning of the World has feasted himself with  
Humane



Humane Bodies. But, perhaps, he has a bad Digestion, and none of all his raw and bloody Diet, will afford Nutriment enough to form so much as a poor Skin to cover his Nakedness. And, therefore 'tis he's always drawn in this *lean* Figure.

Courteous *Bassa*, suffer me from this vain Jest, to fall into a serious Reflection on our Mortality, and the frail Estate of Humane Race.

Man's but a fetid Vapour, first exhal'd from the Earth, and afterwards advancing, is condens'd into a Cloud, that so his Filthiness may be conceal'd under the Covert of a Skin, there in Secret to engender a Thousand *Meteors* of *Fier*y Passions, Lusts, Concupiscences, and Extravagant Thoughts. Which in time burst forth, and trouble all the World: Yet end at last in empty Smoak, Rain, Hail, or Wind, and are extinct almost as soon as they were form'd.

The Elements of which we are compounded, may serve as Mirrours to represent the constant Mutability of our Nature. So the devouring Fire, when all its Fuel is spent, decays and dies. Earth, Air, and Water, all are subject to Corruption, and from thence our Generation takes its Rise: likewise thither we return again. This is the Eternal Circle of Natural Products. The Trees, the Flowers, with all the Vegetable Race; the Birds, the Beasts, and Fishes, with every *Species* of Animals, are so many

Remembrancers of our Mortality. Which way soe'er we turn our Eyes, they are presented with fresh Images of Humane Weakness. And the very Breath, which does prolong our Life, helps equally to shorten it, since every Respiration carries away some Portion of our Substance. Our finer Particles gradually vanish into Smoak, and Air, whilst the more gross Remainder scums off in noisome Excrements. And if there appear a Shew of any thing solid in us at our Death, 'tis soon reduc'd to Ashes, Dirt, or Worms. Our Bodies, of which we make so great Account whilst living, are lost in the *Abyss* of Universal Matter, soon after Death.

What were the greatest Prince the happier, tho' he possess'd the whole Circumference of this Globe? 'Tis but a Mighty Heap of Dirt, or Dung, perpetually exhaling or crumbling away. 'Tis one of the Dishes which compose the Banquet of All-devouring Time. And whilst the insulting Monarchs of the Earth trample on it in Disdain, spreading their Armies far and wide, and boasting that their Empires have no Bounds; each do's but hasten to be shut up himself within a little, obscure and putrid Hole, not much surpassing the Limits of a Mole-Hill.

Great *Bassa*, Let not the Honours and Dignities thou possessest, make thee forget the

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the Miseries to which thou art liable each Hour : But, remember thou art a Man.

Paris, the 6th. of the 11th. Moon,  
of the Year 1669.

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## LETTER XIII.

*To the Kaimacham.*

**H**ere is arriv'd a *Muta-faraca*, call'd *Solyman Ismael*, with Expresses from the *Grand Signior*. 'Twas no small Refreshment to see his publick Entry, which appear'd like a little *Epitome* of the *Mussulman* Grandeur and Magnificence. The Young Rabble were as curious to be Spectators of this *Eastern Cavalcade*, as the *Romans* were fond of beholding the *Secular Plays*, which were exhibited but once in an Age. Nay, People of all Ranks, Ages, and Qualities, fill'd the Streets, the Windows, and Battlements of their Houses : Some, because they never saw such a sight before ; others, despairing that they should live long enough to be Witnesses of such another.

Yet with all their Curiosity, none but the Ministers of State are able to dive into the least Secret of his Instructions. These wil-

lingly communicate the Titles which the *Great Arbiter of the Earth*, gives the *French King*. That so not only his Subjects, but Neighbouring Nations may conceive the profounder Veneration for him, without penetrating the Measures he takes. This is an Artifice common to all States, to turn the best Side outermost; only the *Hollanders* excepted, who, in the Days of their *Revolt* from the King of *Spain*, cou'd not so much as put a good Face on a bad Matter: But were forc'd to expose their *Poverty* and *Nakedness*, as well as suffer under it; addressing themselves to *Elizabeth*, then Queen of *England*, in the Character of, *The Poor Distressed States of Holland*, and so begging her Assistance.

However, *Solyman* has faithfully imparted to me his Affairs, as I have reason to believe. He's too well born, and bred, possesses more Reason and Wit, than to amuse the *Old Man in the Cassock*, (so they call me here in the Streets, who know me not by any other Character; so Private is *Mahmut* in *Paris*, at this Hour, notwithstanding all his publick Sufferings.)

I esteem *Ismael* as one fit to represent the *Grand Signior's* Person among better People than *Infidels*: Yet, I tell thee, the *French* are the most refin'd of all the *Western Giafers*.

*Ismael* understands the Force of the Civil Laws, which he learn'd from *Justinian's* Code,

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Code, and other Books : For he is perfect in *Greek* and *Latin*, and has bestow'd some Years in reading their Book, both Prints and Manuscripts.

He makes a very Personable Figure, being Tall, Full-body'd, Well-shap'd, and not of an ugly Face ; which is enough to be said of a Man, design'd for Business, and not only for Love. He's never in danger of falling under *Cato's* Censure, who seeing Two Embassadors sent from *Rome* to a Foreign State, one of which had his Head so little, that it could hardly be distinguish'd from that of an Owl ; and the other such a Cripple, that he cou'd not walk without Stilts ; cry'd out, *Here's an Embassy which has neither Head nor Tail.*

And then, our *Muta-faraca* is rich : He supports the Charges of his Commission, with extraordinary Munificence. His House is already become the Sanctuary of all the distress'd *Levantine's*, whether *Greeks*, *Armenians*, or *Followers of the Prophet* : and he speaks *French* as readily as a Native. Yet he Dissembles his Expertness in that Language, to keep up the State and Reservedness of the *Ottoman* Empire, which disdains to condescend to any other Speech, than *Turkish*, or *Arabick*. Besides, he has the Advantage, by thus artificially shutting his Ears, that he can at one time both bear and be deaf ; understand and be ignorant of whatsoever is said by the Spies of

the *French* King. And this is no small Gift in a Man of his Character and Trust. For he had need of an *Angel*, or a *Devil* at's Elbow, that thinks to over-reach this Court.

Above all, I believe our *Solyman* will never be guilty of the Error committed by the Embassadors sent from *Tenedos* to one of the *Roman* Emperors. I'm sure he is not yet. For, those Gentlemen had seen the Death of the Emperor's Son, Eleven Moons, and Fourteen Days, as the Story says, before they knew 'twas their Duty to make an Address of Condolence: Or, at least, before they call'd it to mind; for, they were drown'd in the *Roman* Luxury. So that, when they came to perform that *Devoir*, the Emperor cou'd not forbear to Scoff at them in these Terms: *I much lament*, said he, *the Fate of the Renowned Hector, your Country-Man, and Champion, whom Achilles the Grecian kill'd above a Thousand Years agoe.*

I speak this in a particular Regard to *Solyman's* Deportment here. For, when he first came to this Court, he found them all in Mourning for the Death of the King's Aunt, the late Queen of *England*, and of other High Personages (particularly those that were slain in the late Action at *Candia*) whereof I have already given an Account to the *Sublime Port*, in another Letter. Without Instructions he very demurely accosted the King,

King, and told him, " There cou'd be no  
 " *Dunalma* in the *Ottoman* Empire, for the  
 " late Success at *Candia*, so long as the *French*  
 " Court were Mourners.

This was a sensible Touch to those that understood it; and from that Moment the Grandees and Ministers of State have made a Difference in their Entertainment of this Ingenious *Muta-faraca*, and that which they us'd to give to the *Chiausfes* formerly sent from the *Port*.

I can assure thee, he is, at the same time, very Blunt, and very Elegant, in his Discourse. There's Fire in every word he utters, to warm and refresh, if they take it at a due Distance; but, if they approach too near, he scorches their Spirits, and puts them into a Choler, they dare not shew. They consume inwardly in their own Despair: yet cannot help themselves.

Doubtless, the King of *France* is the Greatest Monarch, the most Powerful and Victorious Prince in *Christendom*, the only *Invincible* Emperor of the *Western Franks*. Yet he veils to our *Majestick Sovereign*, Lord of the whole Earth. And our *Eunuch* will not part with a Tittle of his Master's Honour, or give any Advantage by an Easiness worthy of Blame, in a case that may be turn'd to a Precedent. He is very happy in his Repartees, as thou wilt perceive by the Answer he gave to a *French* Lord yesterday, when he ask'd him, Whether he thought it

not a Violation of the Civil Law, for Embassadors to be Imprison'd, as they often are at the *Ottoman Port*? No, (says *Solyman*) it is not, where the Embassador is guilty of Treason, or Crimen læsæ Majestatis. But, if it were, you French-men have the least Reason to accuse us of it, since we first learn'd this Maxim from the Back-side of your Sallick Law, where 'tis Endors'd. And then he produc'd Twenty several Instances of this Kind in the Court of *France*.

In a word, *Solyman* has hitherto acquitted himself with Marvellous Success, in every thing; tho' the *French* Grandees often set upon him to try what Metal he is made of, having generally a mean Opinion of *Mus-sulmans*, because Learning is so little countenanc'd among us.

I have no Matter of News to acquaint thee with, save that a violent Plague broke forth not long agoe at *Soissons*; and a terrible Earthquake in *Sicily*, frighted the Inhabitants of *Catanea*, and the adjacent Towns, from their Habitations; After one whole Village had been swallow'd up.

Those who were curious to pry into the Cause of these particular Convulsions, and that affrighting Overthrow, perceiv'd, after diligent Search, that it proceeded from a new Eruption, or Breach, in *Mount Gibell*, about Two Miles from *Catanea*: Where the Horrid Chasm vomited forth Floods of Fire, with Flaming Stones; which



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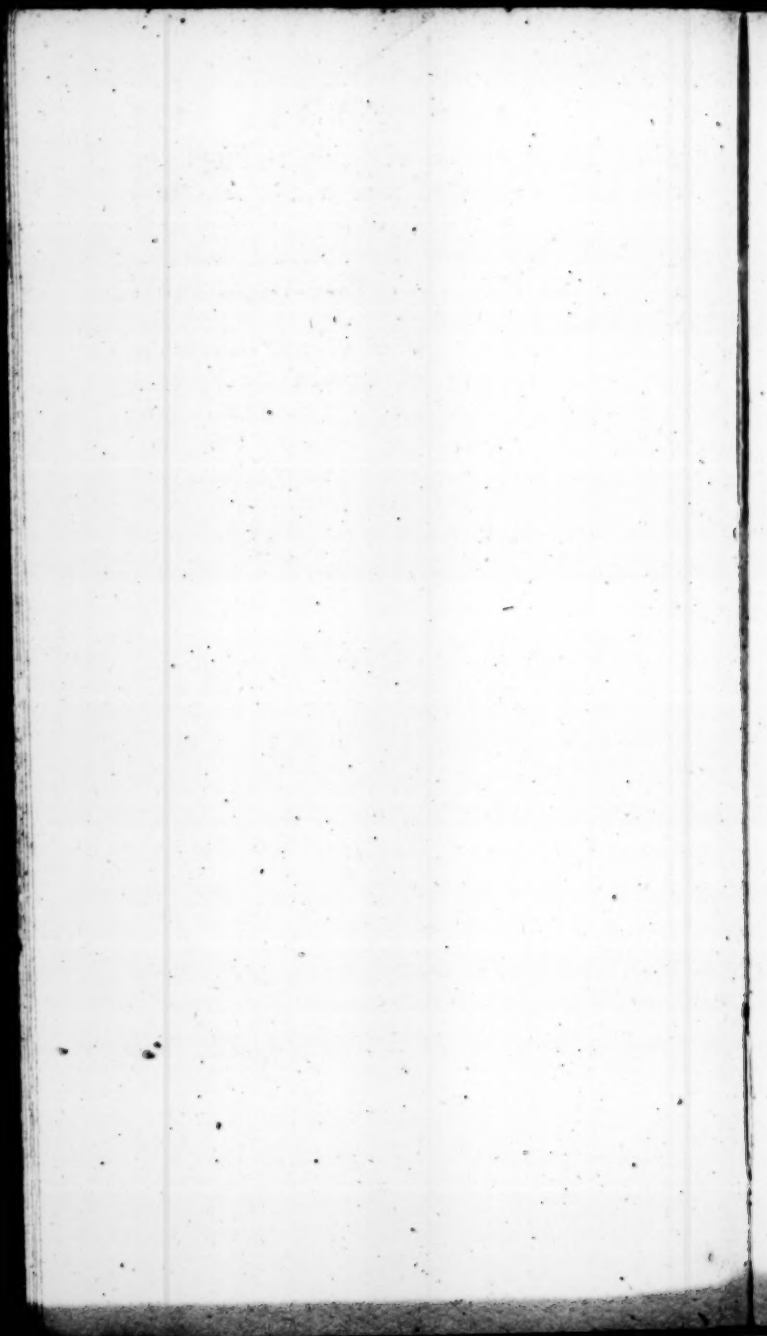
which being carried violently through the Air, for the space of near a League round about, at last fell down in Flaming Showers, or *Cataracts*, producing sad, and Calamitous Effects in the Neighbouring Country.

Serene Minister, it is evident that the Judgments of *God* are upon these *Infidels*: Yet, they will not be converted from their Errors, and Vices. They have felt the same Tempest of Fire which overwhelm'd the Nine Cities of the Lake *Asphaltites*. Yet, they remain Insensible and Obdurate. Surely, they will be exterminated from the Earth.

Paris, 4th. of the 12th. *Moon*,  
of the Year 1669.

*The End of the* SECOND BOOK.

LET



( 181 )

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# LETTERS

Writ by

A Spy at *P A R I S*.

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V O L. VII.

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BOOK III.

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## LETTER I.

To Mehemet, *an* Exil'd Eunuch, at  
Alcaire *in* Egypt.

**B**E no longer Melancholly, my Friend,  
nor sink under the Burthen of thy  
Misfortunes. Give not thy Enemies  
an Occasion of double Triumph in  
that they have driven thee from thy Self, as  
well as from the *Grand Signior's* Happy Pre-  
sence. Thou hast Money and Jewels enough  
left to purchase thee a competent Felicity  
any

any where. Or, at least, thou hast Vertue, which renders every Place a Paradise: Associate thy self with the other *Exiles* in that City, Victims to a *Royal Caprice*; suffer'd with all their Immense Riches, to make a Pompous and Magnificent Entry into that *Metropolis* of *Egypt*, but soon after stript of all their Wealth, and Sacrific'd to the *Court-Avarice*. So were the Consecrated Bulls of old, dress'd up in stately Equipage, their Horns and Hoofs all gilded o'er with Gold, adorn'd with Ribbands of costly Silks, their Bodies cover'd o'er with Mantles of Brocade and Tissue, embroider'd with Pearls and Precious Stones, and trailing on the Pavements of *Apollo's Temple*: Whilst the Priests stood ready at the Altar to dispatch whole *Hecatombs* of these gay Sacrifices.

Your Case is not so bad at *Caire*, in that your Lives are spar'd, and you at Liberty to carve new Fortunes to your selves, where e'er you please. You ought to aid and counsel one another in your Misfortunes. It is a Comfort to the Miserable, to have Companions in their sad Estate. Insinuate thy self into the *Bassa's* Favour. He may do something to Alleviate thy Grief. He'll measure thy Circumstances by his own; considering that he has but Three Years to enjoy his present Wealth and Grandeur.

Go to the banish'd *Mufti*, if he be living at *Caire*; desire his Spiritual Advice: Perhaps thou may'st receive in to the Bargain some Temporal Advantage from it. He has  
a greater

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a greater Influence on some of the *Egyptian Beys*, than the *Grand Signior* has himself. You're all alike embark'd in one Affliction, whose Essence do's consist in being degraded from your former Honours, (tho' in different Degrees) and being separated from your Friends, that bask in the immediate Lustre of Imperial Dignity. It is your Business therefore now, to find out some new Source of Happiness: to make New Friends, since you have lost the Old; or, at least, to prop up one another by a mutual Friendship, not to be Broke or Dissipated, but by a *Destiny* equal to the former. And then you have no more to do, but prosecute your several Interests, and be resign'd to *Fate*.

As for thee, I am particularly solicitous; being engag'd together from our Youth, by a Reciprocal Participation of Good Offices, which was the Effect of a deep rooted and strong *Sympathy*. The Agreeableness of Humour, united first our Souls, and taught us the Mysterious Lessons of *Platonick Love*. We saw each other, and were straight inspir'd with sacred Inclinations. My Eye no sooner fix'd on thine, but through that Perspective I could see the inward Vertue of thy Soul, which immediately produc'd a Veneration in my Breast: And I soon found our Hearts beat Time to one another. This generous Passion afterwards encreas'd as we grew up; and what it lost of its First Violence, it gain'd by acquiring a more lasting Strength, more durable Integrity, and constant Faithfulness.

fulness. Our Joys and Griefs were still the same. No Prosperous or Adverse Fortune cou'd ever change our Minds, to warp us either to Flattery or Contempt: But with an even Mind we still sustain'd the different Accidents of Humane Life, and propp'd up one another with tight Affection; till 'twas the Will of Fate to separate us, I being made a Slave in *Sicily*, whilst thou enjoy'dst the Smiles and Favours of thy Infant-Fortune, which introduc'd thee first to the *Serail*. Afterwards I gain'd my Freedom, and return'd to the *Imperial City*, and to the Palace of the *Sultan*. But was not suffer'd long to enjoy that Happiness, being appointed for this hazardous Post in *Paris*.

I tell thee, *Mehemet*, I reckon my Case far worse than thine, in that I am forc'd to take my constant Residence up among these *Infidels*. Cou'd my propitious Stars encourage me but with the smallest Hopes to change my present Course of Life, I'd ne'er repine at what is past, but please my self with flattering Prospects of some future and unknown Felicity. But, to be irrevocably chain'd down to the Oar, without a Glimpse of any Sign that I shall ever be reliev'd, is worse than Death it self.

Whereas, on the other side, thou art dispos'd of in the happiest Region of the Earth; *Egypt*, the Mother of *Sciences*, the Midwife of *Celestial Secrets*; the Nurse of *Sages, Saints, and Prophets*; the Granary of the *Mussulman Empire*; and the Refuge

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of Distressed Mortals. Oh! *Mehemet*, prize the vast Advantage thou hast of me, and others of thy Fellow-Slaves. Improve thy Privilege, and Opportunity of ranging where thou list. Go, visit all the Antiquities of *Egypt*, and trace her Borders to the *West* and *South*. If this will not divert thy Melancholy, go farther yet, and search the mighty *Cataracts* of the *Nile*, which deafen Mortals with their Fall. Go view the Mountains of the *Moon* in *Aethiopia*: Or, see the Desolation of the *Smoaky Vale*, and of the Cities, whose Inhabitants were in a Minute *Metamorphos'd* into Stones, as a Memorial of Eternal Vengeance against crying Sins.

But, after all, my *Mehemet*, depart not from thy Reason, Loyalty and Faith. For these are Armour-Proof against the Assaults of Chance and Destiny, of Men and Devils, of Earth and Hell. And when thy Travels are finish'd here on Earth, those Vertues will not fail to carry thee to Heaven.

Paris, 5th. of the 4th. Moon,  
of the Year 1670.

LETTER

## LETTER II.

To the same.

I Cannot forbear giving thee the Trouble of another Letter by this Post ; that I may yet more encourage thee to a Vertuous Resignation to the Will of *Fate*, which , thou know'st, is Inexorable.

There is an Eternal Law fix'd in the Universe , which admits of no Repeal. No Prayers, or Tears of Passionate Mortals ; no Vows, Alms, Pilgrimages, or any Supererogating Works can move the *Destinies*. They're more Inflexible than the Judges of the old *Athenian Areopagus*. And the Unchangeable Edicts of the *Median* Empire might sooner be revers'd than the Decrees of *Fate*.

If thou cou'dst make *Corban* with a Hundred Thousand Sheep , and feed the Poor of all the *East*, according to the *Mussulman* Practice ; or Sacrifice as many Bulls, after the Fashion of the Ancient *Gentiles* : could'st thou monopolize all the *Aromaticks* of the *Orient* , to compound the most exalted Incense , and make a *Pyramid* of Odoriferous Smoak ascend , high as the Shadow of the Earth at Midnight , whereby the Heaven of Heavens shou'd be all perfum'd , and every sleeping *Deity* shou'd be awaken'd by the Fragrant Smell ; could'st thou bribe the *Quires* above, to tune the Spheres anew, and  
raise



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raise the sweetest Harmony, that ever reach'd the *Eternal Sense* ; yet all wou'd not prevail, to alter the Resolves of Heaven, or re-instate thee in thy former Honour. No ! my *Mehmet*, thou art lost for ever at the *Serail* : The Face of Things is chang'd, since thou hast been in *Egypt*. Thy Friends are all dispers'd abroad i'th' World, or Dead ; which is but another kind of Separation. There are no Hopes now left thee, of e'er returning again to that Proud City, which inherits the Character of Ancient *Rome*, *The Lady of the Earth*. I wish the *Roman* Luxury be not alike entail'd.

Rouze up, my Friend, and look not on thy State, through the deceitful *Opticks* of thy Passion ; but let Reason light the *Prospect*. Thou wert before a Slave ; now thou art free, and Master of thy Self. However, to rid thee of the very *Idea* of phansy'd Misery, I counsel thee once again, to travel.

Go, make the speediest Retreat thou can'st, out of the Limits of the *Ottoman* Empire, that thou may'st forget thy Cares and Fears. Take not thy Way by *Barbary*, nor covet to see the Place where ancient *Carthage* was situated ; be not curious to enquire after Queen *Dido*, *Aeneas*, or *Hannibal*, or to hear some Stories of the Famous *Scipio*. Nor wou'd I counsel thee to pass the Kingdoms of *Morocco* and *Fez*. For, tho' those Realms pay no Obedience to the *Sultan* : Yet, they are his Allies ; and that Reflection will always keep thee in Pain. Besides, the  
fight

sight of *Mussulmans* will terrifie thy Mind, and fill thee with a Thousand Apprehensions.

Go rather the directest Way thou canst, unto the Kingdoms of the *Negro's* or Black People, inhabiting the *Torrid Zone*. But, take this Rule: Be sure to Coast along the River *Nile*, as near as the Roads of *Africk* will permit: That so thou mayst avoid the Horrible and Affrighting Desarts of *Libya*, *Nubia*, and *Zayfar*, with other Inhospitable Mountainous Parts between the *Tropick* of *Cancer* and the *Equinox*. For, thou wilt not find it very pleasant to encounter and converse with none but Dragons, Basilisks, and other Monsters of those Regions. And yet, for ought I know, 'tis better, than to fall into the Hands of Humane Salvages.

I know not how to give a General Character of the *Southern Blacks*; since every Province varies in its particular Principles, Customs, Laws, and Institutions. The *Abyssines* are *Christians*; so are the Inhabitants of *Congo*, *Songo*, *Angola*, and other Countries bordering on the Upper *Aethiopia*. Those that dwell along the *Red Sea*, are generally *Mahometans*. They discourse also of a very Populous Country thereabouts, possess'd by *Jews* alone. And there are Authors who assert a *Female Kingdom*; a Nation of *Amazons*. 'Tis certain, on the *Western Side* they're all *Pagans*.

It will be worth thy Labour, to observe the different Humours of these People, and make Comparison between the Ancient and  
this

this Modern *Gentilism* ; to abstract their Morals from their Superstitions : And tell me then , whether they do not better deserve the Title of *True Believers*, than we *Mussulmans*, since they act according to their Faith, whereas we go by a quite contrary Method. They believe no other *Gods* but their Domestick Priests , and these they never willingly offend. Whereas, whilst we profess the *Eternal Unity*, we scruple not to sin against Him every Hour. They Circumcise, Wash, Pray, Abstain from Meats, give Alms as well as we. Their Justice is as strict, their Mercy soft as ours. In fine, they're Men differing from us, only in Colour, Education, and the peculiar Maxims of their Country , which they rigorously observe , and hope for Happiness thereby, as we do by Obeying the Law brought down from Heaven.

*Mehemet* , Our Holy *Prophet* has said,  
 " That whosoever lives innocently and does  
 " Justice, whether he be a *Christian*, *Jew*, or  
 " *Pagan* , shall be sav'd as well as his Disci-  
 " ples. Therefore in all thy Travels, despise  
 not any Man for his Religion , be it never so  
 ridiculous in Appearance ; provided he be  
 Good and Honest in his Conversation : Much  
 less condemn those *Africans* for their Colour ;  
 since *Black* and *White* are all alike to him who  
 first gave Man the Power to know the Difference.

*Mehemet*

*Mehemet*, if thou acceptest my Advice,  
take also my Wishes for thy good Voyage  
and Prosperity.

Paris, 5th. of the 4th. Moon,  
of the Year 1670.

### LETTER III.

*To the Mufti, Venerable Patron of  
Learning and Knowledge.*

FROM thy Clemency I will not fear a Charge of Negligence, in that I have delay'd to perform the Task thou enjoinedst me. Thou know'st my Circumstances, and wilt consider, That tho' I have read *Books*, yet I have not a *Library* of my own. 'Tis true, I often frequent those of this City, but my Seasons are limited, either to those Hours when the *Libraries* are open'd, or to those I can spare from the Affairs of my *Commission*. I cannot serve the *Grand Signior*, and follow my Studies both at once. Yet I have out-pass'd Frugality, and turn'd a Niggard of my time, that I might obey the great *Oracle of True Believers*, and promote a *Work*, for which I have so passionate a Regard.

The Enclos'd Paper contains the Size of the *Volume*, which I conceive will be most proper

proper for so great a *Work*, with the Convenience of the *Pages*, which I have divided into *Columns*, that so the *Years* of the *World*, the *Date* of the *Olympiads*, with other Remarkable *Ara's*, may be rank'd in Order, each Parallell with the rest, and all with the Matter treated of at such a Time.

This I have done in the enclos'd Paper, not thinking it proper to interrupt the *Series* of my Letter, with a blank *Scheme*, which is for the Use of the *Compilers*; but to present thee with a transient View of the *Four Monarchies*, which have made such a noise in the World; wherein thou need'st not fear the Fatigue of a tedious continued History; for I design only to cull out such Passages as are most Diverting, and worthy of Perusal.

To begin then with the *Assyrian Monarchy*, which was the *First* of the *Four*: This *Nation* was, for a great while, contented with its own Bounds, without seeking to encroach on the Territories of others. And *Ninus* was the *First* of the *Assyrian Kings*, who enlarg'd his *Dominions* by *Conquest*. He subdu'd the greatest part of *Asia*, and rais'd *Assyria* to the *Title* of an *Empire*.

After his Death, *Semiramis* his Wife, took upon her the *Government*, counterfeiting the Person of *Ninyas*, his Son, who was as yet but a Child. She wore the Habit of a Man, and being like her Son, pass'd for

for him, as the lawful Successor, unsuspected. This *Virago* enlarg'd the *Conquests* of her Husband, and spread her *Empire* from *India* to *Aethiopia*; and to lay the Foundation of an immortal Fame, she built *Babylon*.

To her, succeeded *Ninyas* her Son, of whom nothing is Remarkable but his Effeminacy. For neglecting the Affairs of *War*, he spent all his Time among his *Concubines*. And the same Stain is fasten'd on his *Successors*, even to *Sardanapalus*; in whose Death the *Assyrian Monarchy* suffer'd an Interruption, being Cantoniz'd into Petty Royalties, by the *Governours* of *Provinces*. Among whom; those who assum'd the *Crown* of *Babylon*, were of most Note, in regard they first recover'd the broken *Empire* to its Old Grandeur and Unity.

By a Succession therefore of many *Kings*, in Reference to whose Actions *History* is silent, the *Monarchy* descended to *Mero-dach Baladan*: In whose Days happen'd that wonderful *Retrogradation* of the *Sun*, mention'd by *Hebrew Writers* and others, which occasion'd those Famous Controversies among the *Philosophers*, and *Astronomers* of that Age, mention'd in the *Persian Chronicles*. For they observing, that not only the *Sun*, but the whole *Planetary System*, and all the *Fixed Stars* went back at the same Time, or at least seem'd to do so, began to revive that curious Question, about the Motion of the Earth, which the *Chaldeans*,

*deans*, and *Gymnosophists* of *India* had started before, when the *Sun* and *Moon* stood still at the burning of *Ida*. And it was concluded by some of 'em, That the *Motion* of the *Earth* being granted, its standing still, or going back at these extraordinary Times, would solve all the *Astronomical* Appearances better, and in a more Natural Way, than by supposing such a Prodigious Stop to be put to the whole *Cœlestial* Frame at one time, or that the Everlasting *Spheres* shou'd be Rowl'd backwards at the other.

This Dispute was the Occasion of that famous Conflux of the *Eastern Sages* to *Babylon*, mention'd in the *Persian Poets*, and *Historians*. For *Baladan* being very Inquisitive after Knowledge, and particularly desirous to be inform'd in the Grounds of this Preternatural Appearance, sent Messengers into *India*, *Egypt*, *Persia*, and all Kingdoms, where Learning flourish'd; inviting the *Astrologers*, *Priests*, *Magicians*, *Prophets*, and all that had the Character of *Wise-Men*, to come to his Court at *Babylon*, where they were magnificently entertain'd; and when they had fully satisfied all the King's Demands, he sent them away laden with Gifts and Presents, every Man to his own Country.

*Arkiannus* succeeded *Baladan* in the Kingdom of *Babylon*, in whose time *Ecbatane* was built. To him succeeded *Belithus*, *Aphronadius*, *Rigibelus*, *Messissimercadus*;  
K after

after whom the *Kingdom* was again translated to the *Assyrians*, in the Reign of *Escharhaddon*, in the 3323d. Year of the *World*, and the 24th. *Olympiad*. During the *Empire* of this *Escharhaddon* the *Assyrian Monarch*, *Chalcedon* that lies over against the *Imperial City*, was built by the *Thracians*, in the 25th. *Olympiad*, and 3329th. Year of the *World*.

To *Escharhaddon* succeeded *Saosduchinus*, *Chyladanus*, *Nabopolassar*; in the Reign of which last, *Necho* King of *Egypt*, attempted to cut a *Canal* from the *Nile* to the *Red-Sea*, wherein he employ'd an Hundred and Twenty Thousand *Egyptians*; but discourag'd by the slow Progress they made, and the vast Expences he was at, he gave it over.

This *Nabopolassar*, once more rais'd the *Kingdom* of *Babylon* to an *Universal Monarchy*; for before his Time it had been for some Years in the Hands of the *Assyrians*; but he subdu'd all *Syria*, *Phœnicia*, *Judea*, and *Egypt*, and expell'd the *Scythians* out of *Asia*.

To him succeeded his Son *Nebuchadnezzar*, who dreamt of the *Four Universal Monarchies*, that were to succeed one another. In his *Reign* was born the *Grand Cyrus*, who rais'd the *Persian Monarchy*. Of him it is Recorded, That one Night he dreamed, The Sun stood at his Feet, whom when *Cyrus* Thrice attempted to lay hold on, the Sun as often disappear'd: Which the *Magi* interpreted, as a  
sure



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sure Sign that he should Reign Thirty Years, which came to pass accordingly.

During this *Reign*, there was a Notable *Duel* fought between *Pittacus*, one of the *Seven Wise Men* of *Greece*, and *Phrynon* the most Renowned *Combatant* of those Days; for he always won the Prize at the *Olympick Games*. He was *General* of the *Athenians*; and being puff'd up with his constant Successes, he defy'd any Man to a single *Combat*. *Pittacus* the *Sage*, accepted the Challenge; and when they were hotly engag'd in the Field, he suddenly threw a silken Net over *Phrynon's* Head, and having thus entangled him, thrust him through with his *Lance*.

This was that great *Nebuchadnezzar*, who having besieged and taken *Jerusalem*, burnt it down to the Ground, raz'd the Walls, and carry'd away all the *Jews* with their Riches into *Captivity* to *Babylon*.

Afterwards having Conquer'd all the Neighbouring *Nations*, he new-built *Babylon*, and enclos'd it with Three Walls: He also built those *Pendulous Gardens*, Renowned throughout the Earth; and made those *Brazen Gates* which were reckoned among the *Wonders* of the *World*. But at length, being puff'd up with the Thought of his *Magnificent Works*, he was *Metamorphos'd* into a *Satyr* or *Sylvan*, and dwelt Seven Years in the *Desarts* of *Arabia*, being a Companion of the *Brutes*. My *Country-men* shew the Places of his wild Haunt, to this Day; having receiv'd it by *Tradition* from their Fa-

*thers*. They say also, that *Paremiel*, the *Angel* of the *Woods*, when the Term of Seven Years was expir'd, interceded with *God* for *Nebuchadnezzar*, who thereupon turn'd him into a *Man* again, and restor'd him to his *Empire*. He dyed peaceably in the 3442d Year of the *World*, and the 43d of his *Reign*.

To him succeeded *Evil-Merodach*, *Neriglissor*, *Laborsoarchod*, and *Labynitus*, in whose Time there was *War* between the *Babylonians* and *Persians*; when *Cyrus* after many Victorious Campaigns, at last laid Siege to *Babylon*, took the City, and translated the *Empire* to the *Persians*; and having subdu'd all the *West* of *Asia*, even to the *Red Sea*, he died at Seventy Years of Age; Commanding his Servants not to Embalm his Body, nor use any costly Pomp at his *Funeral*, but burying him decently like a *Man*, shou'd cause this *Epitaph* to be writ on his *Tomb*:

O Mortals, I am *Cyrus* who  
laid the Foundation of the  
Persian Monarchy, and  
was Emperour of all *A-*  
*sia*: Therefore envy me  
not a *Grave*.

■ To him succeeded *Cambyses* his Eldest Son, who marching with his Army into *E-*  
*gypt*,

*Egypt*, and laying Siege to *Pelufium*, caus'd a great Number of Cows, Apes, Birds and other Animals to be plac'd in the Front of his Army; knowing, that the *Egyptians* worship'd such for *Gods*, and consequently wou'd forbear to shoot their Arrows that way: By which Stratagem he took the City, and afterward Conquer'd all *Egypt*, carrying away many Thousands of the *Egyptians*, with Foreigners residing there, into Captivity, among whom was *Pythagoras* the *Philosopher*.

After this, *Cambyfes* sent *Spies* under the Notion of *Embassadors* to the King of *Æthiopia*, with Rich *Presents*. But the King suspecting what was their Business, took a Bow in his Hand and bent it, as tho' he wou'd shoot; and giving it to the *Spies*, he bid them carry it to their *Master*, and tell him, *That when he and his Persians had learn'd to bend Bows of that Strength, he might think of invading Æthiopia, and not before, for that the Æthiopians were Gyants in Vigor.* And when the *Spies* return'd to *Cambyfes*, there was no Man found among his Soldiers which was able to bend that Bow. Yet he march'd directly toward *Æthiopia* with a Great Army; Part of which was overwhelm'd in the Sands of the *Desarts*, to the Number of Fifty Thousand, and the Rest being reduc'd, for Want of Provisions, to a Necessity of eating one another, he returned in a great Rage to *Memphis*, where he slew *Apis* the God of the *Egyptians*, and caus'd his *Priests* to be Maf-facred. He also slew his own Brother, and

kill'd his Wife because she mourn'd for him. He shot *Prexaspes* through with an Arrow, and commanded Twelve *Persian Nobles* to be bury'd Alive: He set Fire to the *Temples*, blasphem'd the *Gods*, and at last kill'd himself by an Accident with his own Sword.

After his Death, the *Magi* Crown'd one of their own Order, and set him on the *Throne* of *Persia*, giving out that he was *Smerdes* the Younger Son of *Cyrus*, who had been murder'd by the Command of his Brother *Cambyfes*. And it was easy to carry on the Fraud, in regard the *Persian Kings* rarely suffer themselves to be seen; which is a Custom, thou know'st, observ'd by all the *Monarchs* in the *East*.

One *Ostān*, a *Persian Prince*, first discover'd the Cheat by Means of his Daughter, a *Concubine* of the *King's*: For she, by his Instruction, found out, that the *King* had no Ears: Which was a convincing Argument that he was one of the *Magi*, whose Ears *Cambyfes* had commanded to be cut off.

This *Ostān* drawing Six other *Princes* into a *Conspiracy*, they rush'd into the *Palace*, and kill'd all the *Magi*, and singl'd out of their own Number, one *Darius*, the Son of *Hystaspes*, to succeed in the *Throne*. This was not done by Election, but by Lot: For they agreed to meet all together, one Morning, before the Palace Gates on Horseback; and that he whose Horse first Neigh'd, after the *Sun* was up, shou'd be *King*. This fell to *Darius's* Share, by the Stratagem of his Squire,

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*Squire*, or *Master* of the *Horse*. Then the other *Princes* Crown'd him, and made him swear by the *Sun* and the *Fire*, that he wou'd never put them to *Death*, or deny them his *Presence*.

But *Darius* finding himself curb'd by these *Princes*, was resolv'd to rid himself of such dangerous Companions. Wherefore he caus'd a *Stove* to be built on purpose for a *Banquetting-House*, and so artificially contriv'd that the *Fire-place* being under the *Banqueting-Chamber*, should in so many Hours burn asunder the *Pillars* that supported the said Chamber, and cause the *Floor* to fall down into the *Fire*. Then he invited these *Princes* to a *Feast*, which he held in this *Banquetting-House*, and was merry with them till the *Signal* was given for him to depart: At which *Time* he left them in the midst of their *Mirth*; and within a while after he was gone, the *Floor* of the Chamber fell down, with all that were in it, into the *Fire* underneath, where the *Princes* were soon consum'd to *Ashes*.

After this, *Darius* manag'd all the Affairs of his *Empire* without Controul. He rul'd over all the *Provinces* of *Asia*, from *India* to *Aethiopia*, containing above a Hundred *Kingdoms*. He extended his *Conquests* to the *Provinces* of *Greece*; and setting forth a prodigious *Fleet*, he sail'd into the *Mediterranean* and *Archipelago*: He conquer'd the *Ilands* of the *Aegean Sea*, reduc'd *Chalcedon*, and all the *Cities* along the *Hellepont* and

*Propontis*, even *Byzantium* it self, the present Seat of our *August Emperours*. At length, having Reigned prosperously Thirty six Years, he died, and left *Xerxes* his Son to succeed him in the *Throne*.

Thou seest, *Great Guide* of the *Faithfull*, that I have not yet reach'd to the End of the *Persian Monarchy*; whereas I thought to have comprehended all the *Four* in one Letter: For I have only touch'd upon the most Remarkable Passages, omitting the main Body of the *History*, which it wou'd be too tedious for thee to peruse.

If thou approvest what I have written, I will continue thus to abbreviate the *History* of the *Persian*, *Macedonian*, and *Roman Empires* in other Letters: But if thou thinkest what I have already writ, to be a sufficient Model for the *Compilers* of an *Universal History*, I submit to thy Oraculous Appointment.

In the mean time, I pray the *King Eternal*, who Establishes and Dissolves all the *Empires* in the World, and has put into the Possession of the *Grand Signior* those Ample Tracts of the Earth which formerly belong'd to the Successive *Monarchies*; to extend the Limits of the *Mussulman Empire* through the *Five Zones*.

Paris, the 17th. of the 6th. Moon,  
of the Year 1670.

LETTER IV.

To Mirmadolin, Santone of the  
Vale of Sidon.

**T**Was a long time before I could find out the True Secret of Humane Happiness. I have for many Years grop'd after it in the Dark; and when I thought I enjoy'd a Prospect of it, as clear as of Things we discern in the Light of a Mid-day Sun; that Sun was little better than the *Sol Mortuorum* of the Ancient Romans, whose Beams serv'd only to give a faint Mock-Glimmering to the Ghosts that wander on this side Charon's Ferry, and like an *Ignis fatuus* to mislead 'em up and down in the dark Suburbs of *Elyzium*, the Fens and Marshes of the *Stygian Lake*. So have I straggld; all my Life, through unknown Ways, seeking the Road to Heaven, yet finding nothing but the *Paradise of Fools*.

Sometimes, I thought; by outward Works of Vertue, to purifie my Self and gain Perfection. I was punctual in observing every Precept of the Law; and perform'd not a few Acts of Supererogation. Confiding too much in the Fidelity, and inviolable Fastness of my Wings, the Force of my Religious Passions, first form'd by Nature, afterwards improv'd by Pious Tutors; I strove to make Heroick Flights, and

soar above my Guide. But, alas! they were mere borrowed Feathers which bore me up so long; dead Artificial Wings, cemented to my Soul only by Education, Custom, and the Practice of my Fathers; a Composition of Spiritual Wax, or Glew, which could not stand the Brunt of hot and fiery Tryals, but soon dissolv'd in my Unwarrantable, Bold Approaches to the *Sun*. So that, in fine, my Wings dropt piecemeal off, and I'd the Fate of *Icarus*, to fall a Victim to my own obstinate Zeal, and Rashness.

Surely our Souls are like the *Angaan* Stable, which no Humane Power, Art, or Industry, can ever cleanse, did not the Messengers and Favourites of *God*, like *Hercules*, teach us the Method of opening a Canal from Heaven, and letting in the Torrent of the River of *Purification* from *Paradise*.

Our Vices, *Hydra*-like, still start Young *Infant-Heads*, as fast as we cut off the *Old*. Whereas our Vertues are like the *Venetian* Treasure, which being once shew'd to the *Spanish* Embassador in many Coffers of Silver, Gold, and Jewels; the Wise *Castilian* desiring to see the Bottoms of those Wealthy Chests turn'd up; when it was done, made this Remark, *Your Riches have no Roots, nor grow, like those my Master does possess i'th' Indies*. So are all the boasted Excellencies acquir'd by Humane Discipline, more inanimate and dead than the Artificial

Proz



Productions of Minerals, Metals, and Stones. No *traditional Chymistry* of Men, can e'er revive a Soul, that's dead to God. Perhaps, some Theological *Paracelsus*, *Helmont*, or *Arabian Ifriqui*, may, from the Ashes of an Original Flower, raise the *Phantastick* Form of it again; I mean the Colour and Contexture of the Leaves: But none of them is able to bestow the *Vital Sap*, the *Seminal Juice*, the *Inward Vertue* of the once prosperous and flourishing *Vegetable*. No Mortal can repair what *Adam* once destroy'd. That *Protoplast* has ruin'd us All.

Well then! Must we despair of Remedy? Shall we decamp, and sneakingly retire to *Hell*, because we can't take *Heaven* by Storm, nor Undermine it; nor have recourse to Stratagems; nor Bribe the Garrison; or make a Party amongst the *Cœlestial* Burg-hers? No: Let's rather lie entrench'd within our Selves, till Heaven shall voluntarily open its Gates, and Sally forth in Love, to invite and lead us in.

Oh! Thrice-Happy *Santone*, thou hast experienc'd what I say. My Resolution is to follow thee, by suffering my self to be gradually abdicated from the World, and from my own Will. Vouchsafe to instruct me in the Method, lest Self-Love misguide me to my Ruine.

In the mean while, repose thou in the Bosom of *God*, which is the Bed-Chamber of Holy Souls.

Paris, 1st. of the 8th. Moon,  
of the Year, 1670.

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## L E T T E R V.

*To the Seliſtar Aga, or Sword-bearer  
to the Sultan.*

**I** Shall entertain thee now with a *Medly* of Relations, some containing News of the freshest Date, others only informing thee of Things done many *Moons* agoe, yet pleasant enough in the Rehearsal. However, I beg of thee to accept this as a Testimony of my *Devoir* and Regard; in that I have abundance of Letters to write, many Friends to gratifie, and cannot send the same Matter to All. I am forc'd to parcel out my Intelligence, and suit every Letter to the *Genius* and *Station* of him to whom I Address. Knowing therefore thy particular Inclinations, I shall present thee with something very Agreeable.

No doubt but thou art acquainted with the Christians *Carnaval*, which is a Time of publick Joy, Licentiousness, and Sport.  
This

This Year the King and Queen of *France* observ'd it with wonderful Magnificence.

Among their other *Divertisements*, they were presented with a *Play*, wherein Two Rival Princes, by an Ingenious Emulation; strove to out-vy each other in regaling a Princess, equally belov'd by both. The Representation was very fair, and full of Majesty. On the Right-hand of the *Theatre* appear'd *Apollo* in the Air, returning to his *Heaven*, after he had chas'd and routed all the *Cyclops*, with the Serpent *Python*. On the Left was seen the same God on the Top of *Parnassus*, in the mid'st of the *Nine Muses*, scattering Flowers on the *Arts* and *Sciences* which were at the Foot of the Mountain. Then a Veil being drawn a-side, discover'd a *Sea*, surprizingly natural and fine: In the midst of which, the *Gods* of many famous *Rivers* appear'd seated on Rocks, with *Tritons*, and *Cupids* rang'd on each side, upon the Backs of *Dolphins*. Then from above, amidst the Clouds, King *Æolus* appear'd, laying his straight Commands upon the *Winds*, that they immediately retire into their Caverns, excepting only *Zephyr*, who, for his soft and gentle Breezes, was permitted to be present at this Feast. After which, came *Neptune* riding in his *Cockle-Chariot*, drawn by Four *Sea-Horses*, attended by a Train of *Gods* that dwell within the *Deep*.

Immediately the *Scenes* chang'd into a *Champain*, representing the Delicious Fields  
of.

of *Tempe* ; where a most excellent and agreeable *Comedy* was acted, to the Satisfaction of all the Court. I leave the *Dances*, *Interludes*, and other Novelties to thy Imagination ; assuring thee, that all was Astonishing and Magnifick.

But not to entertain thee longer with these empty Trifles, I shall now acquaint thee with something of Importance ; which is a *Peace* concluded between this King, and the State of *Algiers*. On the 2d. of the 3d. *Moon*, the Count *de Guiche* brought the Articles of the Treaty to the King, from the Hands of the Marquis *de Martel*, Lieutenant-General of the *French Fleet* in the *Mediterranean*.

If thou wouldst know {the Particulars of this Agreement, read the enclos'd Paper : As for Matter of Fact, all the *French Slaves* at *Algiers*, were immediately releas'd upon the Signing and Sealing] the Treaty, and delivered up to the *French Commander* ; with some *French Vessels* also which they had seiz'd. And so dishonourable are their *Capitulations* , That at the same Time they have yielded up a Ship of theirs, which the *French* had taken from them, for ever quitting all Claim to it.

In the Beginning of *May*, the King took his Journey to *Flanders*, to visit his New Conquests there. This put his Enemies into a great Consternation, fearing that he had some Design upon them. They began to be upon their Guard , and prepare for a sudden

sudden Surprize. But the King perceiving their Alarm by his Spies; sent them Assurance, on his Royal Word, That he would do them no Violence at this Time.

However, he soon after sent the Mareschal *de Crequi* into *Lorrain*, with a force considerable enough to reduce that Prince to Reason, who had not kept his *Parole* with him in several Instances. The Effect of this Expedition, was the Reducing *Pont-a-Mousson*, *Espinal*, *Chasté*, *Longwy*, and all the Principality of *Lorrain*, to the French King's Obedience: So that the poor Duke is forc'd to seek his Refuge in Foreign Courts.

Noble *Aga*, this Duke is not to be Pitied, being very Ungrateful, and a perfect Madman. He owes his Liberty and Life to the King of *France*, yet could not forbear Plotting against him. Now he is deservedly Chastis'd for his Folly. So may all those suffer, who abuse their Benefactors. But, upon the Benign and Good, may the Favours of Heaven rest till the Splitting of all Things.

Paris, 13th. of the 9th. Moon,  
of the Year, 1670.

LETTER

## LETTER VI.

To *Isof*, his *Kinsman*, a Merchant  
at *Astracan*.

I Receiv'd thy Letter, and perus'd it with much Complacency, finding thy Sentiments very agreeable to Reason. Yet give me leave to warn thee of an Excess which thou art running into. For I have had Experience of its ill Consequence.

Thy Losses have made thee Melancholy, and the Fraudulent Dealing of thy Correspondents, Factors, and supposed Friends, has taught thee to declaim against Friendship, Men, and Business: And not only so, but it seems thou hast taken a Resolution to abandon all Worldly Affairs, Pleasures, and Engagements whatsoever, and turn *Faqir*, *Eremit*, or *Dervich* at least: For, thou art disgusted at *Humane Society*, and weary of all Things but *Solitude*.

I must confess, *Isof*, these are very Generous Thoughts, and Pious Resolves: But, they are not easily put in Practice. They are Undertakings, fit only for perfect Saints, Men of unblemish'd Lives, and free from all Sorts of Vice; Persons who have a Stock of Temperance, Chastity, Prudence, Justice, Fortitude, Patience, Humility, and all the other Vertues, a Fund of Magnanimity, which

which can never be exhausted by any Temptations, Difficulties, or Perils, that usually assault and environ such as enter into so austere a Course of Life.

Wilt thou be able to endure the unrelenting, rigid Cold of *Winter* in the *Desart*, where there are no Chimneys, Hearths, or Stoves, nor any other Method of keeping Fire to warm thee by? Canst thou sustain the raging Blasts of *Boreas* at that Season, or the killing Tempests of *North-Eastern* Winds, which blow from far, and fill the Air, the Earth, and Sea, with baneful Mists, Frosts, Ice, Snow, Sleet, and other chilling *Meteors*, out of their *Eternal Magazines*, within the *Artick Circle*, which *Ovid* calls the *Frigid Zone*?

There are many other Extremities to which a Man's expos'd in such a *Solitary* State. Nor wilt thou be less liable to Inconveniences and Hardships, if thou should'st ramble as a *Faqir*, up and down the World. Much less could'st thou endure the sad Restraints, and Mortifications of a *Convent*. Thou'dst hardly live out thy *Novitiate* with Patience. It goes against the Grain of Nature to obey another's Will, in every trifling Matter that he commands. Thou must not Eat or Drink, but thy *Superiour* will set the Place, the Time, and Manner of thy Diet; which will be irksome to thy Free-born Soul. And then thou must forsake thy Amorous Pleasures; for ever Forswearing also, the very Thoughts of Money, or of being Rich. I  
tell.

tell thee, thou must resolve to become a *Religious Drone*, fit for nothing but to *mumble* o'er thy *Beads*, or turn the *Superstitious Round*, till thou art Giddy, or Dance an Hour together to the Musick of a Thousand *Hue's* and *Hei's*, hoarsly croak'd out in *Frantick* Tones, by thee, and all thy Brethren *Derviches*, till ye are sick, and foam at Mouth: Then your Devotions are thought Meritorious. Canst thou digest these sacred Fooleries? Or grant this to be a Rational Service of the Divinity, as some will plead; who say, We ought to employ each Member, and all our Faculties, in Praising him that made 'em; yet canst thou brook a Confinement all thy Days, to this *Religious* State?

I tell thee *Isonf*, I have been often tempted in this Manner, to forsake the *Sultan's* Service, with all other Engagements of the World, and throw my self into a *Convent*, or spend the Residue of my Days in some obscure and solitary Corner of a *Desart*: Yet, I found at length, that this was nothing but Delusion, and the subtle Sophistry of that Malicious *Demon*, who envies Man his Happiness. 'Tis he that whispers Arguments of Discontent and Murmuring into our Souls, watching his Opportunities when any Thing gives us exquisite Pain or Grief, to drive us to Despair.

So have I sometimes labour'd under an Intolerable Anguish of Mind, besides the fretting Maladies of Flesh, and Blood, with outward Crosses in my Fortune. Then have



have I wish'd my self in some dark Cavern of the Earth, or on the solitary Top of *Teneriff*, where I should converse with none but *Spirits* and *Demons* dwelling above the Clouds. Or else I coveted the Melancholy Retirements of the *Lybian* Desert, which affords no other Society than that of Lyons, Tygers, Dragons, and other Beasts of Prey.

When these Wishes have appear'd too Extravagant and Wild, I then retrench'd my Thoughts, and pitch'd upon some other Manner of Life, equally promising Comfort, yet less threatening and Dangerous. I gave my self up wholly to Prayer and Fasting for a while, thinking to hold out thus for ever. So sensible a Pleasure attends these Exercises, That at certain Moments a Man's all Rapture, Ecstasy, and I know not what. He is apt to think himself in some New World. A Sacred Pride invests his Soul. He seems all Majesty within; an inseparable Companion of the *Immortals*, and the Darling Friend of *God*. Whereas all this results but from the Ventilation of his Blood, by Vocal *Oraisons*; and is no more than a meer Natural Operation, whereby his Lungs are artificially breath'd, and gently forc'd to Disembogue their over-heated Airs, their thick caliginous Vapours, which fill the Heart and all the rest of the Vitals with Seeds of Melancholy, Fear, Suspicion, Grief, and other doleful Passions.

But,

But, mark a *Zealot*, when his Prayers are over, his *Fast* is done, and all his *Fervent Pious* Discipline is accomplish'd; how like a *Hypocrite* he looks and acts: How *formal* is his Carriage, or at least, how *vain* and *light*? He either heaves out fulsome *Hypochondriack Sighs*, with *Supercilious Looks*, and *Chaps*, set like the *Furrows* of a sown-fac'd *Hadgi*; or else he's tickl'd into a loud ungovernable Laughter, and all his Carriage is *ridiculous* and *wanton*. Either his Hunger, Thirst, and Faintness, the usual Effect of such Excessive Devotion, makes him *Peevish*, *Cholerick*, and *Unmortified*; or else he is as *Apish* as a Cat.

Humane Nature cannot abide long in the same Humour, and those that seem to be always Even Temper'd People, like the *Caspian Sea*, without *Ebb*, or *Flow*, are only *Counterfeits*, and *Politicians*. There is an Art to conceal ones Passions, but there is none that can annihilate them. We change from one Affection, Appetite, and Desire to another. Our Inclinations circulate with our Blood. They are transform'd each Minute, Hour, and Day; they vary like the Wind and Weather. Therefore never think of taking an Eternal Pleasure, or Distaste, in any Thing here Below. Prayer is good in its Turn, I mean, the Vocal Aspirations. So are *Fasting*, *Abstinence*, and other Religious Severities. But if all Men shou'd be perpetually at these Exercises, God in a little Time, wou'd have but few Adorers

Adorers on Earth. The Ground must be left untill'd; the Fields would quickly bring forth Crops of Briars and Weeds, instead of Corn. The Gardens then must turn to Wilderesses. There would be then no need of Millers, Bakers, and the other Trades, whose Liveliness depends upon the Husbandman. And so for want of proper Sustenance, Mankind must quickly perish.

I do not argue against those who seem to be Constellated to a *Solitary Life*; or by some special Grace of God, are strengthened to endure the constant Hardships of an *Hermitage*: Such as the Illustrious and Great *Mohammed*, of *Mount Uriel* in *Arabia*, who is our Holy *Prophet's* Tenant and Successor, in the *Cave of Wonders*. Such also is *Ilch Rend Hu*, the Celebrated *Bramin* of *Cachemire* in *India*, who lives on the Top of an High Mountain, is a Hundred and Twenty Three Years old, foretells Things to come, resolves all Doubts, gives Infallible Counsel, heals divers Diseases, works some Miracles; and in fine, says and does all Things by a Spirit worthy of Admiration.

The Mountain whereon this *Philosopher*, or *Prophet* dwells, seems to be the *Landmark* between *Summer* and *Winter*. For one side of it is always cover'd with Snow, the other with Blossoms, Flowers, Herbage, and Fruits. This over-looking a spacious Valley, which they call the *Paradise* of the *East*; That affording a Prospect little more agreeable or fair, than  
what

what the Poets speak of the *Riphean Hill*.

*Ilch Rend Hu*, has his Habitation in a Cave or Grot, which passes through the Rock, as *Virgil's* does near *Naples* in *Italy*, which thou hast seen.

In this *Mysterious* Station, he appears like *Aeolus*, Lord of the Weather : For, 'tis certain, he commands the Winds to blow or cease, at the least word, within the Verge of his accustom'd Walks. If any Person dare prophane the Silence of the Place, with Words, or other ruder Noise, they are immediately surpriz'd with dreadful Storms of Thunder, Lightning, Wind, and Rain; such as seem to threaten the Dissolution of all Things : Which makes all Men in those Parts, hold *Ilch Rend Hu* in great Veneration. He is the only *Oracle* of the *Indies*. They resort to him from the Neighbouring Provinces, and Kingdoms, in all their Difficulties. The *Grandees* of *Persia*, *Tibet*, and *Cathay*, send to him Honourable Presents, desiring his Counsel in Matters of Peace, and War. Nay they make devout Pilgrimages to him from the Kingdoms of *Tunquin*, and *China*. He is the *Apollo* of the *East*.

*Ifouf*, it would be some Encouragement for Thee and Me, to embrace a *Solitary Life*, if we might ever hope to attain such wonderful Perfections. But, as We have hitherto liv'd in the World, and stain'd  
Our

Our Selves with the Common Vices of Mortals, We cannot presume to merit these extraordinary Favours: Our Old Habits are rooted in Us, and if We have Time and Strength to plant New ones in their Stead, yet they will not grow up to Maturity, but with many Years: For, believe Me, Cousin, no Body becomes a *Devil*, or a *Saint* all at once.

Paris, 6th. of the 11th. Moon,  
of the Year, 1670.

LETTER

## LETTER VII.

*To the Chiaux Basha.*

**I**T appears, That the King of *France's* Fortune not only procures him constant Victories and Triumphs in *Europe*, but such a Renown and Character in *foreign* Countries, as stimulates the most Remote Princes, and Puissant Monarchs of the Earth, to court his Alliance and Friendship.

Here is at this present, an Embassador come from the Coasts of *Guinea*, in *Africk*, being sent by the King of *Arder*, one of the Greatest Sovereigns in those Parts, possessing an Absolute and Uncontroulable Authority over his Subjects, as the *Grand Signior* does over the Faithful *Osman*s. But, we will not compare the narrow Limits of his Dominion, with the vast and unbounded Extent of the *Mussulman* Empire, the Inheritance of our Sublime *Sultan*, the Lord of the *Globe* at large. Suffice it, that this *Black Prince* is a Wise Man, descended of a Race of Sages; and, that Policy of State is as natural to him, as common Craft or Cunning to the meanest of the Vulgar. He knows how to make War or Peace abroad, and to keep his Subjects in Awe at Home.

Surely,

Surely, there is a Force and Charm in the *Derivative* Blood of Heroick and Wise Ancestors, which secretly inspires their Offspring with Maxims, and Principles, agreeable to the Inclinations, Aims, and Purposes of the Family from whence they descend. And where 'tis experienc'd otherwise, it may be suppos'd That change of Climates, unhappy Marriages, or some over-ruling Misfortunes in the World, have caus'd the Degeneracy. For so some Noble Vegetables of *Asia*, and other Quarters of the Earth, lying near the Sun, will not prosper, if once transplanted into the Cold and Barren Soils of *Northern Europe*. Thus Poverty, Disgrace, and other abject Circumstances, chill the Greatest Spirits, and spoil their Growth. Yet there is an Inborn Excellency in some Natures, which with Evenness supports the Stroaks of Fortune, and pushes through all Difficulties to attain its End.

So this great *African* King, informing himself, not only by *French* Vessels Trading in his Ports, but also by other Ships of *Christendom*, of the Grandeur of the *French* King, his Wealth and Puissance by Sea and Land, with the vast Interest and Traffick he has in both the *Indies*; thought it high time to seek his Friendship, whose Enmity would, in all Probability, be very Fatal to him: For he had heard of his Conquests far and wide. 'Tis no matter, whether by Valour, or good Conduct, we make our Selves Happy. One is as laudable as the  
L other,

other, in the unequal War we are engag'd in, with *Fate, Providence, and Chance*; with *Angels, Men, and Devils*; with *Heaven, Earth, and Hell*.

I speak this in reference to the Celebrated Prowess, Magnanimity, Riches, and Strength of this *Negro King*; who need not yield to the King of *Benin*, his next Neighbour, and the most Potent of all the *South-Western Maritime Princes of Africk*, nor to any of his other Neighbours besides; yet could not think himself safe, or be at rest, till he had sent this Embassy to the King of *France*, offering his Lands, his Havens, his Seas, and whatsoever was within his Jurisdiction, to this Great Monarch.

The Address which his Embassador made to the *French King*, deserves Remark. For, after the usual Obeysances at the Foot of the Throne, he went up Three Steps, and then prostrating himself Three times on his Face and Belly; he clapp'd his Hands in token of Reverence, and put his Fingers on his Eyes, to shew, that he was not able to behold the Lustre of so much Majesty. This is the *French Interpretation* of his Carriage: But I tell thee, 'twas rather design'd as a Precedent to the *French Embassadors*, if any should be sent to *Guinea*, where 'tis the Custom of the Country for all *Foreign Ministers*, to observe the same Ceremonies to the King of *Arder*, and other Princes his Neighbours.

These



These *Europeans*, because they first found out the Art of *Navigation*; or at least, first improv'd it to the Discovery of many Remote Countries, value themselves too high; imagining, That all the Nations, formerly Unknown, are Fools, and know not themselves, and their own Strength. They thought, 'twas impossible to find in *Africk* or *America*, Empires, Kingdoms, and Commonwealths, as strong and well Govern'd, as those in the Heritage of *Japhet*: But, 'tis a damn'd Mistake. For, the most High is Impartial, in the Distribution of his Gifts and Favours. Those despicable *Blacks*, whom all the Princes, and Nobles of *Europe* and *Asia*, buy as Slaves, being born of the *Vulgar*, are, nevertheless, come out of Regions, where Power, Riches, and VVildom, are as much in their *Zenith*, as in these *Western* Countries.

They are all Outwardly Flesh and Blood, as we are, notwithstanding the Contrariety of our Colours. And as for their Souls, they are even just as Capable of Knowledge and Ignorance, Reason and Folly, Vice and Vertue, Piety and Prophaness, Superstition and Atheism, as we are, who pretend to be Lords of the VWorld, and all Things.

May Thou and I, practise Moderation, and not condemn any of Humane Race, though they be the *Caphars* of *Mosambique*. But let us always remember the old *Turkish* Proverb, *That 'tis not good or safe, to point in*

*Mockery behind the Grand Signior's Back,  
Adieu.*

Paris, 3d. of the 12th. Moon,  
of the Year 1670.

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## LETTER VIII.

*To Mohammed, the Illustrious Solitary of Mount Uriel, in Arabia.*

THE Grand Root of the Common Injustice which Men are guilty of, in reference to the Beasts, and of the Intemperance with which they corrupt themselves, I perceive, is a false Principle which they have establish'd, denying the Capacity and Use of Reason to all Living Creatures but themselves.

This Error was first publicly maintain'd by the *Peripateticks*, *Stoicks*, and *Epicureans*; and afterwards by *Claudius* of *Naples*, out of a particular Aversion they had for the Doctrines of *Pythagoras* and *Empedocles*, Two famous Patrons of Abstinence.

*Heraclides Ponticus* undertook to explain the Sentiments of the former *Sects*; and *Hermachus* those of the Latter. But, both of them seem to confide more in the little Tricks and Arts of *Sophistry*, than to use true Reason. For at the first Essay of their Skill, they strive to cast a Mist in the Readers Eyes

Eyes, by dividing the Generations of Living Creatures, into such as are endu'd with the Faculty of Reason, and such as want it. Whereas, thou knowest, it is an indubitable Maxim in the *Eastern* Philosophy, That every Thing which partakes of Sense, has also Reason. For, 'tis the Mind alone, which sees, hears, &c. the Body of it self being deaf, blind, and void of all Sense. It is evident therefore, that since the Beasts do see, hear, and perform all other Actions of Sense, they have also what the *Greeks* call *νῦς* or the Mind in them, which is the very Seminary, or Native Seat of Reason.

'Tis true, indeed, we cannot affirm, That they possess a Reason so perfect as ours, since that Perfection is acquir'd by Discipline, which the Generality of the Brutes want. They have no Colleges or Schools, where the Arts and Sciences are profess'd, and taught by Rules. Nature is their only School-Mistress, and they learn her Instructions with abundance of Promptness, and Sagacity. They are educated in the open Elements, as in an Academy, or University founded by the Creator of all Things; where every Thing they encounter, serves as a Book to teach them all the Knowledge which is necessary to their Well-being on Earth. And they need no more.

'Tis manifest also, That some *Species*, and *Individuals*, are more capable of Learning what is taught 'em, than others; even as we discern the same Difference among the

various Nations, Families, and Persons of Men. But we do not use to say of Inanimate Things, That this piece of Wood is more apt to Learn than another, as a Dog is more Tractable and Docile than a Hog : Nor of Immoveable Things, That this is slower than that : Nor of Things which want Sense, That a Stone is duller of Apprehension than a piece of Iron. So could we not properly affirm of Animals, That one is more Crafty and Sagacious than another ; more provident, chaste, temperate, cleanly, and the like Epithets ; if they were not by Nature , capable of Knowledge and Vertue. And yet we daily see all this true, in comparing one *Species* of Living Creatures with another ; nay, and one *Individual* of the same Kind, with some of its Fellows.

When *Antipater* accus'd Asses, and Hogs of Nastiness. he did not consider how accurately Nice and Curious the Lynxes and Cats are, which, with so much Diligence and Care, hide their Excrements, that they can never be seen, or smelt again. So the Swallows teach their Young to mute over the Brims of the Nest. All which are Arguments of their Prudence and Discretion. Doubtless, every Animal has its peculiar Gift, and Excellency. One is more quick-sighted than another ; This has better Ears than That ; a Third surpasses in the goodness of his Smell, or the swiftness of his Feet. Let not vain Man therefore Boast, and

and Insult, as if he were the sole Engrosser of all Wisdom and Vertue; since the Beasts of the Field, the Birds of the Air, the Fish of the Sea, with all the Generations of Reptiles, Insects, and whatsoever is endu'd with Life and Sence, possess their Shares as well as he.

It is manifest also, That there are various Principles of Folly, Injustice, and all Manner of Ignorance, Error, and Vice, in Humane Nature, equal to what we can possibly find in the rest of Animals, whom we so much despise. And 'tis a Question, Whether even the very Sea-Horse, who murders his Father, and for that Reason, was by the Ancient *Egyptians*, made the *Hieroglyphick* of Impiety; may not justly exchange his Character with *Some* of *Humane Race*, who make their Parents the continual *Martyrs* to their Ambition, Pride, Envy, Avarice, and other Vices.

I would fain know, Whether any Man would not take it ill, to be told, he is Blind and Deaf, because he cannot see and hear so quick as some of the Beasts? Or, that he is a Cripple, because he cannot out-run a Hart? Certainly, a strong Man deserves that Character, tho' he cannot pretend to match the Strength of a Camel, or an Elephant. And shall we then say, That the Beasts have no Reason, or Vertue, because they cannot discover those Qualities so Artificially as Men?

Besides, Do not all Privations suppose some Habits? And is not Madness a Privation of the Habits of Reason and Prudence? If therefore Dogs, Bulls, Foxes, and other Animals are known to be sometimes Mad, Shall we think it less fit to say of them, That they are out of their Minds, or Wits, than to affirm the same of Men? And if *Compos*, or, *Non Compos Mentis* are proper Expressions of any Beast, when it is Sober, or Mad; Who, that is not depriv'd of Reason himself, can deny, that they have the Possession of that Faculty by Nature, as well as he?

As oft as I trouble thee with Letters on this Subject, thou may'st conclude, I am newly awaken'd to a Sense of my Error, in not Religiously observing the *Sacred Institution* of *Abstinence*; which ought to be the Natural Consequence of these Thoughts: For, in a word, if it be lawful to kill the Animals for the sake of Food, I think we may as well turn *Cannibals*, and eat the Flesh of our purchas'd Slaves, or of our Captive Enemies, over whom we have, by the Law of Nations, an equal Right as to their Life and Death, as over our Beasts.

Abstemious Sage, I leave thee to the Divine Inspirations of the *Genius*, which possesses that *Holy Cave*: I leave thee to the sacred Whispers of Winds from *Eden*, and to the Sweets of an innocent Solitude,  
which

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which admits no other Society than that of Angels, or Beasts.

Paris, 26th. of the 2d. Moon,  
of the Year 1671.

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## LETTER IX.

To Zeidi Alamanzi, a Merchant  
at Venice.

I Receiv'd thy Dispatch, which informs me, That thou art commanded to remove from *Venice*, with all speed possible, and to visit *Naples, Genoa, Rome, Padua, Milan, Florence*, with the other Chief Cities of *Italy*: In fine, that thou art not to make a long Residence, or take up thy Abode any where; but after the Manner of a Traveller, to be always in a moving Posture from Place to Place, from one *Province* and *Principality* to another; that thou mayst take a just Estimate of the Strength and Riches of each State, through which thou shalt pass: That thou mayst dive into their Counsels, observe their Motions, watch their Designs, and transmit thy Remarks to the *Ministers* of the *August Divan*, the *Mysterious Cabinet* of the Earth's Great Sovereign.

L S

There

There may be less of Profit in such a Peregrination, for the Present, than in thy constant Residence at *Venice*, where thou art establish'd in a settled way of *Merchandise*. But, thou wilt find abundance more Pleasure : And if thou acquittest thy self Successfully, the *Grand Signior* will reward thy Merit. Besides, thou may'st meet with a Thousand Opportunities of Traffick, even in thy Travels. An Active and Diligent Spirit, cannot fail of Means to advance its own Interest in any Part of the World; and thou dost not want a Stock of Money to support thy honest Undertakings.

Thou wilt meet with a New Sort of *Italians*, where-ever thou shalt set thy Foot : That People being strangely mix'd, and descending from several Nations. Every City has a different *Genius* ; which is so Remarkable and Conspicuous, that they have all got peculiar *Epithets* : As, *Rome* the Holy, *Naples* the Gentile, *Florence* the Fair, *Bolonia* the Fat, *Milan* the Large, *Ferrara* the Civil, *Bergamo* the Subtle, *Genova* the Proud, *Padua* the Strong, *Siena* the Studious, *Mantua* the Glorious, *Lucca* the Industrious, *Ravenna* the Mild, *Capua* the Amorous, *Urbino* the Loyal, *Verona* the Worthly, *Brescia* the Fortified, *Furli* the Wanton, *Rimini* the Good ; and so of the Rest.

Beware of contracting Friendship with any *Italian* : And if thou dost engage, be cautious how thou givest a just Offence.

Thou



Thou can'st not be too tender in this Point : For, as the *Italians* are very Constant where they have once pitch'd their Affection, so they are Inexorable in their Revenge, where they apprehend their Love abus'd ; and they are the most Jealous People in the World. If thou hast made Two false Steps, never seek to repair thy Fault by After-Submissions, but Fly ; for thou hast wounded his *Soul*, and he will never Pardon thee, or let thee live to be Guilty of another Affront. They have a Common *Maxim* in this Case, 'He that Wrongs me Twice, 'tis his Fault ; 'but if I let him Injure me the ThirdTime, 'the Blame's my own.

The wisest Course is to be Civil and Modestly reserv'd ; not to be too frank and open in Discourse, or loose in Carriage. For this lays a Man naked, and exposes him to the Contempt and Censure of such as are more compos'd and recollected : And this is the peculiar Character of the *Italians*, 'That 'they think more than they speak, and are 'many times disgusted at the Person on 'whom they Smile.

When thou art on the Roads in *Apulia* and *Campania*, when thou beholdest the Beauties of that Luxuriant Soyl, and thy Smell is ravish'd with the Fragrant Odors of the Hedges, and adjoining Groves ; think on *Elyzium*, *Paradise*, or whatsoever Place *Nature* has made Delightful ; and say, It must be in this *Country*, or in some *Region* very like it.

As

As thou sojournest at *Naples*, remember with what Pleasure *Virgil* pass'd away his Time there. 'Twas in that happy Air, that *Horace* penn'd his Admirable Poems. There *Livy* wrote the *Roman History*, and *Seneca* his *Morals*. From thence we have the *Works* of *Statius*, *Claudian*, *Laurentius Valla*, and many other *Learned Writers*.

Forget not, when thou art at *Genova*, the former Glory of that *Commonwealth*; how once she did possess *Sardinia*, *Cyprus*, *Lesbos*, *Chios*, and did extend her Conquests to *Pera*, near *Constantinople*: How she entred the *Black Sea*, planted a Colony of *Genovese* at *Cassa*, and stretch'd her Dominion to the *River Tanais*.

Thou wilt find Matter of Contemplation in *Pisa*, *Milan*, *Padua*, and all the Cities of *Italy*. But when thou art at *Rome*, 'twould be a kind of Sacrilege not to cast back thy Eyes, and view her Ancient Glory, when she was the Mistress of the World: When she had Three Millions of Men within her Walls, and a Hundred and fifty Millions of Gold in Yearly Revenue: When she kept in Constant Pay, at Home and Abroad, Six hundred, Five and forty thousand Men. Her Foreign Conquests may be number'd by her Domestick Triumphs; which from *Romulus*, her Founder, to *Augustus Caesar*, were no less than Three hundred. *Julius Caesar* augmented the *Publick Treasury*, with Forty Millions of Gold. In the *Reign of Aurelianus* this City was Fifty Miles in Compass, and

and the Number of her Inhabitants, encreas'd to Four Millions: And they were prodigiously enrich'd with the Spoils of their Enemies. *Seneca* when he died, left Seven Millions, and Five hundred thousand Crowns behind him. *Claudius Isidorus*, tho' much exhausted by the *Civil Wars*, yet left Four thousand One hundred and seventeen Slaves, Three thousand and sixty Yoak of Oxen; and of other Cattel, Two hundred and fifty seven thousand. There were commonly kept in *Rome*, Five hundred *Gladiators*, a Thousand *Bears*, and a Hundred *Lyons*. There were always Five hundred Men employ'd in looking after the *Aqueducts*, and *Bathes* of *Rome*.

When *Cyneas*, the *Embassador* of *Pyrrhus* had view'd the City round, and was ask'd what he thought of *Rome*; He answer'd, *I think all Rome is but One Temple*; (for there were above Four hundred in the City) *Her Senate is an Assembly of Kings*; *She is the Beauty of the whole Earth: The Flower of Mankind dwell within her Walls.*

*Zeidi*, this was the State, this the Grandeur and Magnificence of *Pagan Rome*. But since the Incurfions of the *Goths* and *Vandals*, the *Lombards*, *Huns*, and other *Barbarous Nations* of the *North*, *Rome's* Glory is Eclips'd, her Honour laid i'th' Dust. Whereas before, she lifted up her stately Crest on Seven High Hills, now she is fain to stoop, being humbly seated in the Plain of *Campus Martius*, being not by a Fifth Part so large as formerly, nor yet so populous.

All over *Italy* thou'lt meet with Reliques of the *Ancient Roman* Majesty and Greatness. And in some Places, thou may'st encounter Persons of great Extraction, but very Poor, who may not unfitly be call'd the Ruines of *Ancient Nobility*: Such as the Marquisses of *Ceva*, the Earls of *Piacenza*, and the Knights of *Bologna*, who are become the Proverb of Illustrious Poverty. Such also are the Counts of *Lusigniani*, Three of whom were once seen upon a Fig-Tree, eating the Figs to keep 'em from Starving. And many *Italian Lords* get their Livelyhoods by selling of *Prisans*, *Limonades*, *Essences*, *Powders*, and other Refreshments, to the Gentry. Yet they are Proud, and when any one Addresses to them, he must entitle them, *Most Excellent*, *Most Illustrious*, or else they'll Frown and be Affronted.

*Zeidi*, If ever it be thy Fortune to be made a *Lord*, I pray *Heaven* give thee an Estate answerable to the Title: For a *Lord* without *Riches*, is like a *Soldier* without *Arms*, very Ridiculous.

Paris, the 15th. of the 4th. Moon,  
of the Year 1671.

LETTER

## LETTER X.

To Dgnet Oglou.

**T**His Day, something has happen'd to me very Prodigious, and I know not what to make of it. About the Hour of *Quindinamasi*, I was suddenly taken with strange Fits of Vomiting : My Stomach was in a *Prodigal*, or rather a *Philosophical* Humour ; resolving to cast off all Superfluities, and only retain what was necessary to its Ease and VVelfare in this Life. I labour'd under a Thousand Horrid Agonies, which made me fear, that either an *Imposthume* was the Cause of such violent *Convulsions* ; or at least, that they would end in opening the inward Sluces of my Blood, by too much forcing of the *Pectoral* Veins.

VVhilst I were busied thus with sad Pre-fages of a sudden Death, (for I dread to be so unawares thrust out o'th' VVorld) I long'd and passionately languish'd for an *Arabian Orange*.

It happen'd at the same Time, my Mother *Oucounmiche*, *Daria* and *Eliachim* the Jew, were with me in my Chamber, and had been there an Hour. They all stood at the VVindow to see a *Procession* that was going by. But when they heard the straining Noise I made, immediately they ran to my

my Bed-side, as *Human Nature*, *Curiosity*, or *Passion*, uses to prompt in such like Cases.

With a faint broken Voice I told 'em what I wish'd for. *Eliachim* forthwith gives Order to his Boy that waited in an *Anti-Chamber*, to run with speed, and buy the best *Arabian Oranges* he cou'd find.

The arch Young Lad was gone full Thirteen Minutes by my Watch, and then return'd with Half a Dozen *Oranges of Spain*, (for he could get no other.) But *Heaven*, as I have Reason to think, supply'd his Negligence, and unsuccessful *Mercating*. For long before he came with that *scowre crabbed Fruit*, *Daria* spy'd an Orange of *Arabia* on the Table.

No body knew from whence it came, or what kind Hand had laid it there. They were all equal Witneses, That there was no such Thing upon the Table, when they came to the Bed-side, nor a considerable Time afterward: And when it was suggested, that some one of the Company had privately convey'd it thither, whilst the rest were looking another way; *Eliachim* with solemn Vows and Imprecations clear'd himself; so did *Daria*, and my Mother. As for my self, they all were sensible, it was impossible for me to do it, as I lay in my *Bed*. A General Astonishment possess'd us all; and the Women would needs have it to be a *Miracle*, whilst I greedily eat the *Delicious Fruit*, not troubling my Thoughts with making endless *Scrutinies*, or so much as caring which way

way it came there, so long as I had the Enjoyment of it.

Yet I ceas'd to be thus Indifferent, when I perceiv'd my *Malady* on a sudden remov'd by eating of this *wondrous Orange*. And whereas I had lain for Six whole Days and Nights in a continual faint and languishing Condition, not able to get down a Morfel of Bread, now my Spirits grew brisk and fresh ; I seem'd like one transform'd, or in another VWorld. My Stomach reviv'd, my almost dissipated Vigor rally'd, and I rose chearfully to eat a hearty *Supper*. These Things, I must confess, put me, as well as the rest of the Company, upon thinking.

I tell thee, upon the strictest Examination possible, I am very well satisfied, that there cou'd be no Design, or Trick i th' Case : For if there were, no body would be guilty of so many repeated horrid Perjuries in denying it : But every one rather would have been forward to own themselves the Instruments of thus happily and unexpectedly rescuing a poor sick Man, from the very Jaws of Death : For I was just then ready to expire.

VVhether there be *Magick* in the strength of a Man's Fancy at such Times ; and that through the Intense Agitation of his exalted Spirits, he moves the *Soul* of the *Universe* by *Sympathy* to exert some of its hidden and uncommon Faculties, and gratifie his necessary Desires : Or whether there be an Order of *Officious Beings Invisible* about

us, who have the Charge of *Mortals* committed to them, and are bound by the Laws of their conceal'd *Kingdom*, to assist us in Extremities, even to the Height of a seeming *Miracle*, where it cannot be done without, I know not. But 'tis certain, any observing Man may take notice of some extraordinary Passages in the Course of his Life, of which he can give no Rational Account, but must be forc'd to put 'em on the Score of *Praternatural Causes*. Such is our Ignorance of the *Secret Operations of Nature*.

All the Company were ready to list me among the *Prophets*; or in the Catalogue of *Saints*, for this stupendous Occurrence. But I had other Thoughts of my Self: For comparing this with some former Occurrences of my Life, I presently concluded, 'twas the Fore-runner of some grand, but short Affliction: And so I told them All.

I believe, my *Dgnct*, that *God* will hedge me in with diverse Kinds of Adverse Circumstances: He'll rush upon me on a suddain, like a Troop of *Tartar* Horse, who swiftly spread themselves all round the affrighted Country, and take Possession of the Roads and Passes. They hunt the Conscious *Infidels* from Dens and Caves, and other lurking Places in the *Woods* and *Mountains*. None can escape their Chastisement and Revenge: So my presaging *Soul* foretells some sad surprizing Inrodes from the *Omnipotent*.

That.



That which I have to do in this Case, is to make speedy Expiations for my past Security and Presumption, to repair the ruin'd Fastnesses of Vertue, and build new Ones where they are wanting; to keep strong Guards; and lastly, to retire my self into a most profound Humility, and Compliance with the Will of *God*; which is the strongest Fortrefs, in time of a *Divine Invasion*.

Paris, 23d. of the 6th. Moon,  
of the Year 1671.

LETTER

## LETTER XI.

To Sephat Abercromil, Vanni Ef-  
fendi, Preacher to the Sultan.

THE Character and Fame of thy Exemplary Life, and profound Doctrine, tho' studiously conceal'd and suppress'd by thy self, have yet made a forcible Eruption, and fill'd the *Mussulman* Kingdoms with the fragrant Odour of thy Incomparable Piety, and Vertue. Even these Remote and *Infidel* Regions of the *West*, are edify'd by thy sacred Rules and Institutions of a Spiritual Life. The *Nazarene Priests* and *Doctors*, begin to harbour Emulations of thy *Sanctity*, since they have seen no fairer Draught of true Acceptable Religion, than what the *Chaplains* to the *French Embassadors* at the *Port*, have copied from thy Principles, and recommended to their Friends among the *Clergy* of *France*. Insomuch as *Francis Malevella*, a Blind *Ecclesiastick*, but an *Argus* in the *Sciences*, has publicly espous'd thy Theorems and Practices; having in Print, now lately, undertaken the Patronage of a Contemplative Life, so much insisted on by thee; to which the *College* of *Sorbonne* have also given their Approbation.

That

That Excellent Man, tho' he has lost the Use of his Corporeal Eyes, yet has a Soul transform'd all over into Light, by which he clearly can survey the vast Myſterious *Horizon* of the Invisible World, and penetrate the most recluse and hidden Secrets of Eternity. The Age is raviſh'd with the *Book* he publiſh'd: He has Ten thousand Proſelytes among the Roman *Prieſts* and *Derviches*. None but the *Jefuits* and *Dominicans* oppoſe him.

The former of theſe *Orders* is grown odious throughout *Chriſtendom*, for the Impious *Doctrines* they maintain, and the Enormous Crimes they have committed being notorious *Bouteſeu's*, Traytors, Hypocrites, and Secret Libertines. Their *Colleges* are eſteem'd, the Shops and Forges of Sedition, Faction, Publick Animofities, Broils, and Wars, with all the Miſchief that is done in *Europe*. The Latter are not lov'd in *France*, becauſe they are generally choſen Officers of the *Inquiſition*: Which inhumane *Judicature*, was firſt projected by St. *Dominick*, their *Founder*, in order to exterminate the *Moors* from *Spain*. There is a Natural and Irreconcilable Antipathy between the *French* and *Spaniards*. They mutually abhor each others Customs, Laws, and Humours: But, above all, the *French* can ne'er be reconcil'd to that *Infernal Court*, which tyrannizes o'er the Souls of Men, and puniſhes them for Thoughts. It is an equal Crime to ſpeak, or to be ſilent; to pray, or not; to go to *Church*, or ſtay at Home,

Home, provided you are Rich. 'Tis Wealth the *Inquisitors* aim at, not the pretended Safety and Deliverance of the *Church* from Enemies and Rebels.

Therefore the *Dominicans* and *Jesuits* being look'd upon as Favourers and Patrons of the *Inquisition*, and for that Reason hated by the *French*; in vain they argu'd against *Malevella's* New reform'd Model of Interiour Religion, which is but a Translation of the Original *Dogmata*, laid down by thee. Thy refin'd Sentiments are Prolifick, as the Solar Beams, which by Ineffable Encreases, propagate themselves without diminishing the Illustrious Fountain. Each bright and fertile Atom, by a miraculous Emanation, begets another; they multiply by an Admirable Progressive Issue and Expansion from every Point of the Refulgent Center, till every splendid Particle becomes a Ray of equal Length, and all together produce an entire *Orb* of Light. Thus thy serene *Idea's* of Religion, dilate themselves through this dark Side o'th' VWorld, as fast as they illuminate the *Moselman Hemisphere*. The Honester Sort of *Western Franks*, are already, by a *Demi-Metamorphosis*, grown half *Mahometans*, capitulating with their Pre-possessions, Prejudices, and the Force of Education, for the rest.

They go to *Church*, but not to babble o'er a Thousand vain *Tautologies*, which are taught 'em by their *Priests*, and to ensure their Memory, are printed in their Pocket-Manuals,

Manuals, or Books of Prayer : Nor do they number a long *Series* of the same repeated *Oraisons* on Beads, or use any other Exterior Form of blind and lame Devotion : But with inward Recollection, Silence, Purity, and fervent Application of the Spirit, they address themselves to *God* ; or rather by a certain gradual Passiveness, Oblivion of Outward Things, and dying to themselves, they prepare and fit their *Souls* for the Divine Approaches : Thus having barricado'd up their Senses, and made Retrenchments round the Center of the Mind, to secure it from the last Invasion, and Assault of Mundane Objects ; thither they retire, desiring Death, rather than to take Quarter by a faint Cowardise, or timorous Apostacy, and surrender to the VWorld.

These People undergce at certain Times, strange Drynesses, Desertions, and Sterilities of Spirit, which are the Torments that compose the most severe and painful Martyrdoms. A common Death, or any violent Dissolution of the Body, is but the Recreation, Sport, or Play of Nature, when compar'd with these Tremendous, Tragical and Dark Annihilations of the *Soul*. A Man at such a Season, seems to be reduc'd to an Eternal *Catastrophe*. His Spirit descends, and is engulf'd in the Abyss of *Hell* ; or *Hell* comes up to him, and yawning with its horrid Dragons-Jaws, Murders the *Soul* with Baneful and Infernal Breath. Yet this they find to be the only near directest VVay to  
*Heaven,*

*Heaven.* This is the Myſtick Fence, the Ditch, Baſtion, and Counterscarp of *Paradiſe*. He that would ſcale the VValls, or enter by the Gates of *Eden*, muſt firſt paſs through theſe terrible Out-works. This is the ſtreight and narrow Bridge, o'er which each Soul muſt paſs that would attain Immortal Life. *Moses*, *Jeſus*, *Mahomet*, and all the *Messengers of God*, have pointed at this, as the only VVay to our ſupreme Felicity. Neither was it unknown to the Ancient-Poets and *Philosophers*, among the *Gentiles*. *Orpheus*, and *Hefiod*, recommended it in their Myſterious Verſe. *Empedocles*, *Theophrastus*, *Plato*, *Plotinus*, *Porphry*, *Jamblichus*, with many others, improv'd the Sacred Revelation, adding new Lights unto the Bleſt Diſcovery: And if we take the Hiſtory in a right Sence, unleſs I am deceiv'd, *Socrates* died a *Martyr* to this Important Truth. Many of the Learned *Hebrew Rabbi's*, have aſſerted it. The *Persian* and *Arabian Doctors*, before and ſince the *Holy Flight*, have been its Advocates: And let not Envy reſuſe to give ſome of the *Chriſtian Priests* their due Acknowledgment, who preach'd this Doctrin in the Primitive Aſſemblies, taught it in the Publick Schools, and enſur'd it to Poſterity in Learned Manuſcripts. Such were *Origen*, and *Ammonius*, *Clemens of Alexandria*, *Simplicius*, *Chryſoſtom*, *Tertullian*, *Auguſtine*; and in more modern Times, *Thomas of Aquin*, *Marſilius Ficinus*, *Bonadventure*, with many others: And

And 'tis esteem'd the Height of *Indian Religion* to this Day ; the *Bramins* delivering it as an Hereditary *Article of Faith*, and Point of Practice, from Immemorable Ages. Since therefore all Religions in the World agree in this, notwithstanding their other Ceremonial and Speculative Differences ; Doubtless it is the Voice and Will of *God*, not the Contrivance or Innovation of Man.

Reverend *Effendi*, It is a common *Proverb* among the *Christians*, That wheresoever *God* has a *Temple*, the *Devil* has a *Chappel*. That cunning *Spirit*, like a *Serpent*, winds himself into outward Forms and Ceremonies of Devotion. But he that builds a *Mosque* in the Center of his *Soul*, may bid Defiance to *Tagot* : For that's the Throne of *God*, near which the *Demon* cannot approach.

May thou and I, live always Skreen'd behind our Selves ; for in that Dark Recess from Visible Things, the *Eternal* loves to manifest his otherwise Invisible Light. Adieu.

Paris, the 17th. of the 6th. Moon,  
of the Year 1670.

M

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## LETTER XII.

To Cara Hali, Physician to the  
Grand Signior.

**A**FTER all my *Scepticisms*, I at this Hour believe, there's *Something* of us remains *Immortal*, and *Incorruptible*, when our grosser *Bodies* are dissolv'd. Call it what you will, an *Astral Body*, a *Ghost*, a *Spirit*, or any Thing else, I'm sensible some Part of us will *never die*.: What signifies the vain Dispute of Words, the dark Resolves of *Plato's Cave*? Let it be *Substance* or *Accident*, *Matter* or *Form*, or a Result of all; There's still a certain Portion of our Nature, against which the Stroak of *Death*, and of Ten Hundred Thousand Deaths, can ne'er prevail. We may be *chang'd* indeed, and *masquerade* it up and down, perhaps, through *Infinite Worlds*, in so many different Disguises: But we can never be *annihilated*, or made *Nothing*. We cannot be excluded from the Eternal List of *Atomes*. The Loss or Absence of the least *Particle* from the *Universe*, would either cause the Loudest never-ending Thunders and Lightnings, or an Everlasting Silence, Sullenness and Darkeness. This mighty Aggregate, and Stupendous Heap of *Beings*, would fall to Ruine, if there were the least *Vacuum*, or the



the smallest *Mite* missing. Steal but the most *Indivisible Atom* from the rest, and down comes *all* the *Fabrick*: For one supports another by an *Inseparable* Adhesion, *Reciprocal* Congruity, and *Mathematical* Fitness. They are so cunningly hitch'd and knit together, so closely fasten'd and indented each with other, by the *Original* Art, or Chance which form'd the World, that all the *Motions* of this *Grand Machine* would at an instant stop, in such a Case; as does a Watch, when the least Tooth is missing from any one of the contiguous Wheels. Every Thing in Nature, is full and pregnant. Neither can there be any other *Emptiness*, save what we think we see in Bottles, or other Hollow Vessels; which when they are void of Water, Wine, or other Liquors, it is but to be cramm'd brim-full of *Air*, which *Element* insinuates and crowds it self into each *Diminutive Crany, Chink, and Pore* of grosser *Substances*: So if the *Airy Atomes* have any *Hollownesses* in 'em, the smallest *Vacancy* possible is still supply'd with its full Measure of the purer *Aether*, and that again, with some Matter more refin'd, if any such there be, or else it drinks full Draughts of *Immaterial Essences*: and by such a *Sub-ordinate Gradation*, Humane *Souls*, though in themselves, perhaps, pure *Incorporeal Spirits*, are yet fasten'd and cemented to our Bodies. Thus is one *Being* successively, and Eternally, either a Syringe, or a Sponge to another. The *Elements* inebriate one another by Turns;

an Universal *Epicurism* and Drunkenness Reigns.

So the Hot Stomach of the Earth, parch'd with Inward Mineral Fires, greedily guzzles down the very salt unpalatable Lees of the Sea, rather than be adry: With a Thousand Thousand gaping Throats, it gulps the *Beverage* which *Neptune's* Deep and Mighty Cellar runs withal. It pants, and sucks eternally, the thick ropy Settlements of the *Ocean's* Bottom. These are distill'd again in hidden *Limbecks*, *Cylinders*, and other *Chymical* Vessels below, that so the gaping Channels on the *Superficies*, may be constantly supply'd, with more refin'd Liquor, through the *Springs* and *Fountains*: And yet the *Globe* not having quench'd its Thirst with this perpetual Draught, continually sups up the Rain, a Liquor more sublime and pure than all the rest. But this is only on certain *Holy-days* of *Fate*, when the *Celestial Powers*, the *Planets*, *Stars*, and *Constellations*, order a *Dunalma* for the *Vegetable Race* Below, to refresh the Herbs, the Corn, and Trees, with Banquets from the *Clouds*. Then the Big-belly'd Tuns above are rowl'd out of their hidden Store-houses, and broach'd; the *Conduits* of the *Upper Region* spout and run with plentiful Showers and *Cataracts* of Nature's Seminal Juice, the Radical All-chearing *Nectar* of *Heaven*. The greedy Soil imbibes the sacred strong *Cascade*; each joyful Turf is frolicksome, and swallows down large Bumpers of the *Elemosynary* Wine.

Wine. Whilst the least *dry* and crumbling *Lump* of the late fainting *Glebe*, has Drops and *Supernaculum's* enough to revel on ; till party-colour'd *Iris*, the *Major-Domo* in these Yearly *Festivals*, perceiving the tender Seeds and Roots are well nigh fuddl'd with what at Second Hand they have exhausted from the over-laden Ground , makes her Appearance in the *Clouds*, inviting all the Guests to a splendid Collation of warm *Beams* and *Rays*, with which the *Sun* is minded to regale them.

A grateful, soft and chearful Noise was heard throughout the Room before. The *Earth* and *Air* were in a merry Humour. Well pleas'd with the Debauch, they would have sat till Morning at it, being loth to leave their Liquor behind 'em, or change it for dry Meat. But at the sight of *Iris*, every one chang'd Countenance ; an universal *Murmur* ran throughout the *Hall*; they were sorry thus to be baulk'd i'th' midst of all their Mirth. Till courtly *Zephyrs* come with their soft Compliments, and tell 'em, It is necessary for their Ease and Health : Then are the Tuns, and Bottles remov'd, with all the drunken Tackle. The Table soon is spread, and cover'd with a Rich Course of glittering Chargers, sent from *Phœbus*.

That *Sponging Planet* only lives by *Bantering* and *Wheedles*. The Illustrious Figure he makes i'th' World, is always borrow'd. He never wore a *Fashionable Dress* in's Life,

but what he took up by *Tally* from the *First Source of Lights* : For which he's bound to pay so vast an Interest, that he would necessarily become a Bankrupt, did he not repair his *broken Fortune*, by playing Tricks upon the *Earth*. Thus whilst he mocks this *Sub-lunary* World, with his pretended Treats, he makes it pay for all, with costly *Exhalations*. He plunders the *Elements*, picks the Pockets of the *Earth*, and robs the Treasuries of the *Sea* : Nor can he forbear filching something from the *Air* ; and when he has stolen enough, he slinks away i'th' Dark, and flies to th' other side of the *Globe* ; there to commence New Shams and Cheats upon the *Antipodes*. And all the while, the *Stars* are full as bad as he : For like a Brave *Highway-man*, that *Luminary* frequents the Publick Road of Heaven by Day ; he robs in open sight of all the World, and leaves a generous *Viaticum*, where-ever he borrows any Thing. But the *Stars*, those little *Bullies* of the *Sky*, are perfect *Night-Pads*, *Shop-lifts*, and *Sharppers* ; they skulk about i'th' Dark, through all the private *Alleys* of the *Firmament*, and commit a Thousand Murders, Rapes, and other Violences. Some of their *Aspects* are as venomous as the Fatal Eyes of *Basilisks* ; they carry divers Kinds of Mortal Poysons in their Looks, which they disperse at Random in this lower *World*. They strew the *Earth* with *Hemlocks*, *Aconites*, and other baneful Weeds. They also scatter up and down, the more  
 conta-

contagious Seeds of Envy, Avarice, and a Thousand black Infernal Vices, which take Root in Humane *Souls*, at our Nativities; and growing up with us, in time bring forth the fatal Fruits of Death. The ugly Race of *Dragons, Serpents, Crocodiles*, and all the *Reptile* Generations, with every Thing that's Hideous, Cruel, and Destructive on the *Globe*, derive their Natures, Qualities, Forms, and Dispositions from some *Malignant Stars* or *Constellations*, if *Astrologers* say true. So do the *Scaly Monsters* of the *Vast Abyss*; and every *Bird* of *Horrible Figure* flying in the *Air*. They're all the Brood, the Emis-faries, Spies, and Agents of the *Powers* Above, sent down on Thievish Errands, to prey on other Animals, more innocent than themselves.

There is an *Eternal Chace* in *Nature*, whilst every thing is either on the Hunt or Flight. Thus *Heaven* purloins from *Earth*, and that from *Heaven* again. When we are first conceiv'd, our wandering *Souls* are catch'd, as in a well-baited Trap. And when we dye, 'tis but the *Soul's* Escape from One Snare to be soon trapann'd into Another. Perhaps a *Humane Body* may be our Prison again, or we may be attracted by some more agreeable *Embryo*. This *Magnetick Star* may draw us up to *Heaven*, or the wide *Jaws* of all-devouring *Orcus*, may swallow us down into the *Hungry Paunch* of *Hell*; which *God* avert,

Learned *Hali*, let not thou and I, be too sollicitous about these Things : For all our Timorous Forecasts are in vain. But, considering the secret *Magnetisms* dispers'd throughout the Universe, and that every Thing attracts its Like, let us take care to qualify our selves with *Celestial* Habits and Dispositions ; and then we cannot fail of being drawn up to *Paradise*.

Paris, 2d. of the 9th. Moon,  
of the Year 1671.

LETTER

## LETTER XIII.

To the Mufti.

IN Obedience to thy Commands, I shall now proceed in relating the most Memorable Transactions of *Former Ages*, during the *Four Great Monarchies*, observing thy Instructions not to be prolix, or over-curious in tracing down the particular *Successions* of *Kings* and *Princes*; but rather to relate the *Actions* of *Famous Men*, the *Wise Sayings* of the *Ancients*, with such other Remarks, as may be at once Delightful and Instructive.

'Twill be no Breach of this Rule, to begin where I left off in my Former Letter, with the Death of *Darius*, and *Succession* of *Xerxes* his Younger Son, there being something of Nicety in the Plea between him and his Elder Brother *Artabazanes* for the *Crown*: For this laid Claim to it on the Account of his *Primogeniture*: But in regard he was born before *Darius* was made *King*, the *Succession* was determined in favour of *Xerxes*, who had a Double Advantage, in being begot by a Crowned *King*, and born of *Atofb*, the Daughter of *Cyrus*, who first Established this *Monarchy*.

As soon as *Xerxes* was settled in the *Throne*, he lead an Army into *Egypt*, and suppressed the Insurrections in that Countrey. Then

he fitted out a Fleet of 4200 Ships, on Board of which were above Five hundred thousand Men. He had a Land Army also, consisting of Two Millions, and Five hundred thousand Soldiers of several Nations. With this vast Multitude he march'd against the *Gracians*; and to facilitate the Voyage of his Fleet, he caused one Part of his Army to dig a Passage through Mount *Athos*, whereby the Sea was let in, and the Ships might sail Two a-brest; whilst another Part of the Soldiers, were employ'd in building a Bridge of Boats over the *Hellepont*. No sooner was this done, but there arose a vehement Tempest; which so discompos'd those *Narrow Seas*, that between the Winds and Waves, the Boats which made this Bridge, were all dispers'd, broken, and cast away.

This so incens'd *Xerxes*, that he commanded the Sea to be scourg'd with Whips, and a Chain to be thrown into it, as a Mark of its future Subjection. He also Beheaded those who built the Bridge, and caused others to make a new One.

Here one of *Xerxes's Eunnuchs*, and a Particular *Favourite* of the King, sent for a *Gracian* of the *Isle of Chios*, who had formerly depriv'd him of the Evidences of his *Virility*. And the Old Man coming with his Sons to wait on this great *Courtier*, the *Eunnuch* caus'd him first to Castrate his own Sons, and afterwards forced them to do the same by their Father, in revenge of his own Loss, and Disgrace.

From



From hence *Xerxes* marching with his Army by the Place where once stood the Famous Town of *Troy*, went in *Pilgrimage* to the Tomb of *King Priamus*, where he sacrific'd Ten *Hecatombs* of Oxen, to the Ghosts of the *Ancient Heroes*, and to the Divinity of the River *Scamander*, which his Soldiers drank dry, and yet half of them had not quenched their Thirst.

After this, he came to the *Hellepont*, where taking a Survey of all his Land and Sea-Forces, which cover'd the *Hellepont*, and all the Neighbouring Shores; and Contemplating the Shortness of Man's Life, and that of so Innumerable a Multitude, not one should be alive at an Hundred Years End, he Wept bitterly.

Then having sacrific'd to the *Sun*, for the good Success of his *Expedition*, he caus'd all his Army to pass over the *Hellepont* by his Bridge of Boats; after which they drank their Way through another River, which had not Water enough to satisfy half his Men and Cattle: For his Army encreas'd all the Way, by the Accession of Soldiers out of every Nation through which he pass'd. Yet *Leonidas*, King of *Sparta*, with a small Body of 4000 *Lacedemonians*, gave Battle to the whole Army of *Xerxes*. And in a Sea-Fight at *Salamis*, the *Persians* lost 500 Ships, with a considerable Part of their Army; which, with other Disasters of Sicknes, Famine, &c. so terrified this Great Monarch, that

that he posted back again, as fast as he could, by the Way of the *Hellepont*, which he crossed in a poor Fisher-Boat all alone, leaving *Mardonius* to pursue the Wars in Greece. But an ill Fate attended their Arms; for at *Platea*, the *Gracians* set upon them under *Pausanias* their General, and routed the whole Army, Killing above Two hundred thousand of them upon the Spot, and Burning their Camp, and Navy.

*Xerxes* hearing these ill Tydings, fled towards his own Country, and by the Way set Fire to the Temples of the Gods at *Babylon*, and other Parts of *Asia*, sparing none but that Magnificent Fane at *Ephesus*, which was Renowned throughout the whole World.

About this Time dyed *Pagapates*, the faithful Eunuch of *Darius*, who had passed Seven whole Years Mourning at the Tomb of his Master.

I must not omit the Treachery of *Pausanias*, the *Lacedemonian General*, who held a Private Correspondence with *Xerxes*. And having been Twice accused of Treason, and as often acquitted, was the Third time discovered by a Boy whom he kept as his Mion; and, by the Sentence of the *Ephori*, was starved to Death.

Thou hast forbidden me to augment the Bulk of these *Historical Letters*, with Glosses, or Remarks of my own, or else it were a proper Occasion to put thy *Holyness* in Mind,

Mind; how great a Value ought to be set on a Faithful Man, and let *Nature* it self plead my Excuse for entrenching on thy Orders; whilst I vindicate my self from the Calumnies of the Envious, and beg of thee to rest assured, That no Man on Earth can be truer to his Trust, than the *Arabian* Slave *Mahmut*.

But to return to *Xerxes*, He was Unfaithfully dealt with by the *Captain* of his *Guard*; who, by the Assistance of *Spamitres* the King's Chamberlain, and Seven other Conspirators, kill'd him in his Bed with his Eldest Son *Darius*, and crowned *Artaxerxes* in his stead.

To him fled *Themistocles* the *Athenian*, who was suspected a Partner in the *Treason* of *Pausanias*. The King received him into his Favour, and made him *Governour* of a *Province*, adding the Gift of Five Great Cities, to furnish him with Money for the Expences of his Table and Wardrobe. And this the King did; not as a Reward or Encouragement of *Treason*, (from which he knew *Themistocles* was free, being falsely accused by the *Athenians*) but he heaped those Honours on him, as a Debt to the Merits of that once Illustrious Enemy, now become a Friend, and seeking shelter in the *Persian Kingdom*, from the Barbarous Ingratitude of his own Country-men; who, for all his Eminent Services to *Greece*, could think of no better Acknowledgment, than to put to death

death as a *Traytor*, the Bravest and Wifest Captain of that Age.

Not long after this, the *Persians* lost 200 Ships in a Sea-Fight with the *Gracians*, and were routed at Land by a Stratagem of *Cimon*, the *Gracian General*, who, after the Naval Victory, put his Men aboard the *Persian* Vessels which he had taken, and apparelling them in the Garments of the *Persian* Captives, landed them near the Enemies Camp in *Pamphylia*; who taking them for Friends, suffer'd them to enter their Trenches without Jealousie, and so were all slaughtered, except a few who escaped by the swiftness of their Horses.

About that Time, *Pericles* was made Prince of *Athens*, of whom I made mention in my former Letters. And *Themistocles* being made General of the *Persian* Army, and sent against the *Gracians*; rather than fight against his Country, or betray the Cause of his *New Master*, became a Voluntary Victim to his own Integrity and Honour: For, sacrificing a *Bull* in his March, he drank off a Bowl of the Blood, and fell down Dead at the Foot of the *Altar*.

The next War the *Persians* were engag'd in, was with *Egypt*; where, in a Battel near *Memphis*, they lost a Hundred thousand Men. But sending fresh Recruits, they dryed up the River *Nile*, where the *Athenian* Fleet, Confederate with the *Egyptians*, lay at Anchor. Which so amazed the *Egyptians*, that they made their Peace with them: And

And the *Athenians* set their own Ships on Fire, in Number 200, and returned Home with Disgrace, when they had been Six Years in *Egypt*. After this, a *Peace* was concluded between the *Persians* and those of *Greece*. And in the First Year of the 84th. *Olympiad*, which soon followed, there was an *Universal Peace* throughout the *World*, which continued till the First Year of the 87th. *Olympiad*, at what time began the *Peloponnesian War*.

In the 4th. Year of the 88th. *Olympiad*, *Artaxerxes* dyed, and his Son *Xerxes* was Invested with the Crown. But at a Years End, being overcome with Wine, and falling asleep in a Place where no *Guard* was kept, his Brother *Secundianus*, with the Help of an *Eunuch*, murdered him, and took the *Government* on himself. He also, was soon after dispatched by his Brother *Darius*.

I over-run whole *Olympiads*, without mentioning any Thing, save the Transactions which made most Noise in those Times. But I am unwilling to slip the *Reign* of any *King*, tho' I speak but Two Words of it, that so thou mayest have a perfect *Idea* of their *Succession*.

During the whole *Series* of *Darius's* Reign, *History* mentions nothing Remarkable, but is taken up in relating the little Quarrels, and Reconciliations of several  
Provinces

*Provinces in Greece, some Private Treaties between the Persian Governours of Lesser Asia and those of Peloponnesus, and the Overtures of Peace between the Lacedamonians and Persians, the End of the Peloponnesian War, with such other Passages, as would be too tedious for a Letter.*

I will only rehearse a Memorable Saying of *Darius*, on his Death-Bed, to his Eldest Son *Artaxerxes*, who was to succeed him in the *Throne*. The Prince being assured by the *Royal Physicians*, That his Father's End drew near, thus address'd *Darius*: " My Father, " since it is the Will of the *Gods* to take " you from Earth into their own Blessed " Society, and that you have been pleased; " with the Consent of the *Nobles*, to declare me your *Successor* in the *Kingdom*; " tell me, I beseech you, by what Methods " of Policy you have Govern'd this *Empire* " these Nineteen Years, that so I may follow your Example. To whom the *King* Reply'd; " My Son, be assured, That " if my *Reign* has been blessed with greater " *Success* and *Peace* than those of my *Predecessors*, 'tis because in all Things I have " Honoured the *Immortal Gods*, and done " Justice to every Man."

As soon as *Artaxerxes* was possessed of the *Crown*, he sent for his Brother *Cyrus*, and put him in Manacles of Gold, with Design to make him privately away; but at the Intercession of his Mother, he released him

him again, and restor'd him to his Government of *Lydia*.

About this time, *Plato* the *Philosopher* being very Young, gave an early Specimen of a ripe Wit, in Comforting *Antimachus* the Poet, who lost the *Garland* in a Contest with *Niceratus*, at the *Lysandrian Feast*. For when he beheld the Poet extremely vex'd at the Ignorance and Partiality of *Lysander*, who knew not how to distinguish between his lofty Measures, and the flat Rhimes of his Antagonist, *Plato* bid him be of good Courage : For, said he, *his Ignorance no more diminishes thy Knowledge, than a Blind Man's mistaking thee for another, would deprive thee of thy Sight.*

When *Cyrus* was returned to his Government, he plotted to depose his Brother : And to win *Lysander* to his Party, he presented him with a Ship built all of Gold and Ivory. *Alcibiades*, the Famous *Athenian Captain* perceiving this, designed to give *Artaxerxes* notice of his Brother's *Treason* ; but by the Way he was murdered himself by some Soldiers hired for that Purpose by *Lysander*, who yet durst not set upon him in the Day-time, when he was armed in his own Defence, but in the Night set his House on Fire ; and as he was escaping through the Flames and Smoak, they lying in Ambush, shot him dead with Arrows.

However, *Artaxerxes* quickly became sensible of his Brothers Designs ; and raising  
an

an Army of Nine hundred thousand Men, gave him Battel not far from *Babylon*. In the Fight he was wounded by *Cyrus*; but after a hot Dispute, *Cyrus* was killed, and *Artaxerxes* got the Victory.

*Parisatis*, the Mother of *Cyrus*, to revenge the Death of her Son, caused those that wounded him, to be killed with lingring Torment: And inviting *Queen Statyra*, the Wife of *Artaxerxes*, to a *Feast*, she divided the Bird *Rhindaces* asunder with a Knife poisoned on one side, and gave the Envenomed Part to *Statyra*, eating the other her self. Upon which, the *Queen* died in horrible Anguish and Torture.

The famous Deeds of many *Heroes*, are also Recorded, during the *Reign* of this *Artaxerxes*; as of *Agésilas*, King of the *Spartans*; *Iphicrates*, *Pharnabazus*, *Tissaphernes*, and *Tizibazus*, *Persians*; with *Conon* the *Athenian*. But fearing to entrench on thy Patience, I content my self with only mentioning their Names, and so finish my Letter with the Conclusion of *Artaxerxes* his Life, who died of Grief for the Death of his Son *Arfames*, whom *Ochus* his Brother had caused to be Murdered out of Envy and Jealousie, because his Father doted on him.

If I have not answered thy Expectation in this Letter, blame not me, but the *Historians*, from whom I have collected these Passages, or accuse the Men of that Age, that



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that they did not perform *Greater Actions*  
However, in the next thou shalt hear of the  
*Birth and Life* of a Great *Prophet*, even  
*Alexander*, the *Conqueror* of all *Asia*. In  
the mean time, I plunge my Self in the  
*Idea's* of the Dust thou treadest on, and  
shrinking into an Abstract of Humility, I  
bid thee Adieu.

Paris, 2d. of the 9th. Moon,  
of the Year 1671.

*The End of the* THIRD BOOK.

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# LETTERS

Writ by

A Spy at *P A R I S*.

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V O L. VII.

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BOOK IV.

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## L E T T E R I.

To Pesteli Hali, *his Brother*, Master  
of the Customs, and Superintendant  
of the Arsenal at Constantinople.

I Know not well, whether it is my Part  
to be sorry or glad, when I hear thy  
Son is Wild and Prodigal: That he is  
Amorous, and very much addicted to  
Frolics with *Women, Wine, and Musick*;  
That he frequents the *Bathes and Play-Houses*,  
on purpose to make some Interest for his Love,  
that

that he may sometimes get a sight of Beautiful Ladies, and have the Pleasure of being admitted into their Company; That he haunts the Society of *Foreign Merchants*, the Houses of *Christian Embassadors*, and insinuates himself into the Acquaintance and Familiarity of all *Travellers*, who make any Figure in the *Imperial City*.

I protest, it seems difficult in my Opinion, to determine whether thou thy self hast Reason to be griev'd at all this, or not rather to rejoice, as at a Presage of his future good Fortune; since it is a manifest Argument of the Greatness of his *Soul*: And, let that alone to work out its own Way to Happiness. Never check a *Generous Spirit*: For such are full of the *Divinity*. They are the *Eagles*, the *Lyons*, the *Kings* and *Princes* of the Earth. Their Veins flow with *Sacred Blood*; their Nerves strut with the Milk of *Paradise*. A Thousand Excellencies possess their Hearts, and Ten Thousand Perfections take Root in their Brains. Whatever of Precious is scatter'd up and down in the *Elements*, meets in their Accomplish'd Nature, as in an *Epitome*, or rich *Compendium* of the Brightest *Essences*; an Extract of all that's Valuable, Good, and Lovely in the *Universe*.

Be not discourag'd to see thy Son Amorous of *Women*. 'Tis a Sign of a good Nature; and he is lookt upon as a Monster, or degenerate Person, who feels no Warmths or Passions for that lovely Sex. *Women* are sent into the World on purpose to blow up those gentle

gentle Flames within our Breasts, which sub-  
 limate our grosser Mold, and make us more  
 refin'd. *Love* is a sacred Phrensie of the  
 Soul, a Divine Madness, elevating a Man up  
 to the Pitch of a *Santone*, and rendring him  
 the Care of the Benigner *Demons*. He is  
 every where safe; having the Favour of  
*Gods and Men*, as the *Roman Poet* expresses it :

*Quisquis Amore tenetur, eat tutusque sacerque.*

And had it not been for thy own Expe-  
 rience of this *Noble Passion*, thou hadst not  
 had a Son to complain of.

Perhaps it makes him expensive and costly  
 in his manner of living. He wou'd, no  
 doubt, appear Gay and Polite in the Eyes of  
 his *Mistresses*: He would be Generous and  
 Magnificent in his Entertainments; Liberal  
 to his Friends and Acquaintance; Charitable  
 to all Persons in Distress. And canst thou  
 really blame him for putting in Practice  
 so many Amiable Vertues? Is not this  
 better than to see him of a sneaking, sordid  
 Temper, addicted to Avarice, and other  
*Ignoble Vices*? Remember thy own *Genius*,  
 when thou wert Young; what a passionate  
 Delight thou took'st in *Travelling*? Yet,  
 this cou'd not be maintain'd without great  
 Charges. Consider therefore, that it is thy  
 own Blood, running in the Veins of thy  
*Son*, which prompts him to a Noble Way of  
 living. And do not thou imitate those Fa-  
 thers, who by their Severity, teach their  
 Children to degenerate, instead of making  
 them

them better, or more reform'd. They frighten them from the Paths of innate Vertue, for the Lucre of their Gold, and take Abundance of Pains to instruct them in the Methods of Covetousness; as if that alone were the *Zenith* of Wisdom and Vertue, whereas it is in Truth, the very *Sink* and *Seminary* of all Vice.

I will relate to thee a Story which I have heard in *Paris*, which has something in it very Singular and Remarkable, concerning the Affection and Care of a Father toward his *Extravagant* and *Prodigal Son*. This old Gentleman had a fair Seat about Ten Leagues from this City, which had belong'd to his Family for the space of Five Hundred Years. His Yearly Revenue was very considerable; and having only one *Son*, he gave him the Liberty of managing Half his Estate, when he came to the Age of One and Twenty Years.

This young Spark being of a High Spirit, was so far from harbouring any Thoughts of Frugality, that he cou'd hardly brook the Necessity of living within the Compass of his Allowance. He addicted himself to *Gaming*, *Drinking*, and other lewd Courses, which in a short Time consum'd his Means, and reduc'd him to great Streights.

About the same Time his Father dyed, and left him the Remainder of his Estate, giving him all the Instructions that are usual in such Cases; and among the Rest of his Sage Counsels, he charg'd him, If it shou'd be his

his Misfortune to become a *Bankrupt* again, so as to be forc'd to sell his Estate, that he wou'd at least not part with that House which had been so long in the Possession of their Family : Especially he conjur'd him to reserve one particular Chamber for himself as long as he liv'd, which was the same where he then lay a-dying. *For this, said he, will be a Sanctuary for you, when you have no other Place of Refuge in the World.*

After the Old Man's Decease, his Son fell to his former Course of Life ; and, to make short of it, in a few Years spent all his Patrimony ; even that very House it self, which he was forc'd to sell at last for an under-price, to supply his present Necessities. However, he obey'd his Father's last Injunction ; and in the Sale of the House, made *Articles* for the perpetual Claim and Use of that *Chamber* to himself.

It was not long before he had consum'd the Money which he receiv'd for the House : So that now his last Support was gone. He try'd to borrow some of his Friends and Acquaintance : And in Charity they supply'd him at first with small Sums : But when he often press'd them , they grew weary of him, and deny'd to part with any more.

The disconsolate Gentleman, over-whelm'd with Grief and Melancholy, returns to his *Chamber*, hoping to find some Ease in that private Recess ; where he might at least

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have

have the Privilege of venting his Sorrow in Sighs and Tears.

He pass'd away some time in this dejected Condition, when at length he cast his Eyes on an old *Trunk* which stood in a corner of the Chamber, and which he had scarce ever regarded before. An odd Curiosity prompted him to rise and look into this *Trunk*, perhaps not so much in Hopes of finding any Relief there, as to divert himself and pass away the tedious Minutes. *And yet 'tis Natural for People in great Calamities and Misfortunes, to flatter themselves with the Imagination of unexpected Reliefs, and to catch at every the least Glimpse or Shadow, that seems to presage any Good.* Be it how it will, he fell to rising the *Trunk*, but found nothing, save a Parcel of Old Rags and Papers, with other Remnants and Fragments of Silk, Linnen, and Velvet, the Reliques and Spoils of his Father's Wardrobe. This was no Booty for him: However, he ceas'd not his Scrutiny, till he had quite empty'd the *Trunk*. When to his no small Astonishment he found these Words on the Bottom: *Ah Prodigal! hast thou spent All, and sold thy House? Now go and hang thy self. There is a Rope ready provided for thee in the Beam of the Chamber.*

The Young Gentleman looking up to the Cieling, and seeing a Halter hang there, being fasten'd to an Iron Ring, was struck with such a Damp, that concluding it was the *Will of Fate*, that he should fulfill the  
Words



Words he found on the Bottom of the *Trunk*; he immediately took a Chair, or Stool, and placing it just under the Rope, got up and rais'd himself upon it, that so he might the better reach the design'd Instrument of his Death.

He stood not long musing : For Life appear'd now Insupportable to him. Wherefore putting the Halter about his Neck, in the Height of Despair, he kick'd the Stool away. When behold, instead of hanging there, he fell to the Ground, the weighty Swing of his Body having pull'd out a Piece of square Timber from the Beam, being that Part to which the Ring was fasten'd. Immediately he was like to be over-whelm'd, and buried alive in a great Heap of Gold, which came showring down upon him out of the Hollow Place, which his Father had contriv'd on Purpose in the Beam, to put this Kind *Sarcasm* on his Son, now sufficiently mortified by so many Sorrows.

In a word, this made so deep an Impression on him, that he grew reform'd, buying all his Estate back again with Part of the Money ; and employing the Rest in Merchandising, grew to be a Richer Man than his Father, or any of his *Progenitors*.

Dear *Pesteli*, thy Son is Generous and Witty: It is thy Part to reclaim him by Methods agreeable to his Nature. For Ruggedness and Austerity, will make him but the worse.

Paris, 5th. of the 11th. Moon,  
of the Year, 1671.

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## LETTER II.

To Codorafra<sup>d</sup> Cheick, a Man of  
the Law.

**H**ere has happen'd an Accident of late, which testifies the Zeal of the *French* for their *Religion*, as well as it discovers the Rash and Unwarrantable Fury of a Bigotted *Desperado*. This Person was one of that *Se<sup>ct</sup>* they call *Huguenots*, of whom there are great Multitudes in *France*; and they are Diametrically Opposite to those of the *Roman Faith* in their Principles, and the Manner of Worshipping God; yet are tolerated by the *State*, to prevent the Inconveniencies of a *Civil War*, and the Effusion of Humane Blood. The King chusing rather by Clemency to win them to his Party, than by a severe Execution of the Laws in Force  
against

against them, to compell their Consciences in Matters relating to *God*.

Yet many Men are of Opinion, That this *Royal* Condescension will not have its desir'd Effect, upon a Stubborn and Ungrateful sort of People; who instead of being oblig'd to Fidelity and Obedience by such Indulgent Favours, are apt to interpret them as Arguments of the *King's* Impotence and Disability to punish those that resist his Authority, and to harden themselves the more in their Factious Insolence: As it will appear by what I am going to relate of a certain Religious *Furioso*, a *Huguenot* by Profession. This Fellow coming one Day into the Great *Temple* in *Paris*, which they call *Nostre Dame*, makes up directly toward the *Priest* who was celebrating the *Mass*; and waiting a convenient Season to execute his Purpose, just as the *Priest* was elevating that which they esteem the *Sacramental Body* of *Jesus*, the *Messias*, above his Head, according to Custom, that it might be Ador'd by all the Congregation; this *Russian* steps to him, and striking the Wafer out of his Hand, traml'd it under Foot, and then assassinated the *Priest* with his Dagger.

The whole Assembly were astonish'd at such an unexampl'd Attempt. They stood still like Statues for a while, and suffer'd the Villain to pass through the Throng, till he came to the very Gate of the *Temple*: When beginning to rouze out of their Stupefaction, some run after him, and so he was siez'd,

and carried before the next *Cadi*, or *Judge of Criminal Causes*, who condemn'd him to have his Right Hand first cut off before the Gate of the same Temple, where he had been guilty of this Assassine and Prophanation, and his Body presently afterwards to be burnt alive. Which was accordingly executed.

But not thinking this a sufficient Expiation of the Dishonour done to *God*, the *Archbishop of Paris* commanded Publick Prayers to be made which they call the *Oraisons* of Forty Hours. He appointed also a Solemn Procession of all the *Clergy* to the Temple of *Nostre Dame*, to cleanse it from the Defilement (which, according to their Belief) it had contracted by this Impious Action. The Sovereign Companies of the City likewise, attended these Ceremonies in their Robes of Honour, to testifie their Devotion.

Thou wilt not conclude me an *Infidel*, or say that I undertake the Patronage of the *Roman Religion*, if I condemn this Fellow as a *Martyr* to his own Presumption and Arrogance. The *Romans* and *Huguenots* are all alike to me, so long as they are equally Enemies to the *Messenger of God*. But it is not decent or wise, neither Good Manners nor Policy to affront the Establish'd Religion of the Country where a Man lives. 'Twas sufficient that this *Russian*, and all his Brethren, had the Liberty of serving *God* after their own Way. It was an unpardonable

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ble Immorality to disturb the lawful *Priests* of the Nation, especially in so barbarous a Manner, in the very Heighth of their Myſteries, the midst of their Daily Sacrifice at the *Altar* of their *God*; where they profess to immolate after a transcendant Manner, no less than the *Body* and *Blood* of the *Messias*.

Doubtless, all *Nations* are Zealous for their *Religion*, and we *Mussulmans* should not scruple to put to Death a Head-strong *Giafer*, who would presume but to pollute our Sacred *Mosques* by his Uncircumcised Presence; much less should we spare him, if he attempted to offer any Violence to a *True Believer*, as he was Adoring the *Eternal Unity*, after the way observed by our *Fathers*, and commanded by the *Prophet*. And tho' these *Nazarenes* are Worshipers of *Images* and *Pictures*; tho' they Adore that, which to all outward Appearance is but a *Piece of Bread*; yet the Precept of *Moses* ought to be regarded, which says, *Ye shall not Blaspheme the Gods of the Nations whither ye go to dwell*.

*Venerable Successor* of *Moses* and the *Prophets*, vouchsafe to pray for *Mahmut*, that whilst he dwells among these *Insidels*, he may neither make Shipwreck of his *Faith*, by embracing their Vanities, nor yet forfeit his Discretion by any Rude, Unseemly, or Violent Carriage against them.

Paris, 23d. of the 12th. Moon,  
of the Year 1671.

N 4

LETTER

## LETTER III.

To Dgnet Oglou.

There are a sort of Men among the *Nazarene Ecclesiasticks*, whom they call *Casuits*. These are profoundly Vers'd in the Learning of the *Schools*, which (if thou remembrest) Honest Father *Antonio*, the Old *Sicilian Priest*, our Friend, us'd to term *The Science of Husks*. A dry, chaffy Sort of Knowledge, consisting only of empty, vapid Notions, windy *Idea's*, Distinctions made in Sand, which may be effac'd, alter'd, or form'd at Pleasure. The very Contemplation of these Metaphysical Trifles, is enough to put one in a Fever; so subtle is the Poyson they contain: a spiritual Venom, which darts like Lightning through ones Thoughts, and soon ferments the *Soul*, boiling our Reason up, to Scum and Froth it self away in Divine Jargon, and *Religious* Nonsense.

These Men will spilt a Hair in Divinity, to make a Scruple, or to disannull it. They raise a Dust in the Eyes of those that give Heed to them, and play fast and loose with Humane Reason, as it serves a Turn. They'll make a Hog of a Cushion, and turn an Elephant into a Coffee-Dish, with their enchanting *Hacceities*, *Identities*, *Quatenus's*,  
and

and the Rest of their Learned *Legerdemain*, the perfect *Hocus-Pocus* of the *Sorbonne*, by which they juggle Men out of their Senses, and frame *Chimera's* far more Monstrous than those in the Fictions of *Ovid*, or the more Early and Mysterious *Poems* of *Musæus*, *Orpheus*, and *Hesiod*. They teach Men to stumble at a Feather in the way of a Religious Life, yet not to boggle at a Millstone or a Mountain, where Interest calls for Resolution and Speed. They start more Difficulties than themselves can answer in the Cases of the Poor : But where Plenty of Gold appears, every Thing is made easie and plain. Mere Higglers in Religion ; Quacks and Empiricks in Matters of Conscience ; murdering a Thousand Distemper'd Souls, for one they Cure : Pretending to be Guides to *Paradise*, they lead Men through uncouth Paths, and intricate windings, till they are lost in Labyrinths of Error, bordering on the Confines of Hell. And then they leave 'em to themselves ; where, if they make One false Step, they go out of their Bounds, trespass on the *Devil's* Frontiers, and so are either in Danger of a Precipice, or at least of being taken Captives, by the out-lying Scouts of the *Infernal Kingdom*, from whom 'tis difficult to escape.

There were such as these also among the *Jews* and *Gentiles* of Old, and so there are at this Day, in all Religions, Men who are severe in *Punctilio's*, and neglect the

more Important *Precepts* of the *Law*. Nor can the *Mussulmans* themselves be free from this Embarrassment of the Faith and Truth brought down from Heaven.

If thou observest the grave and supercilious Looks of our *Imaum's*, *Mollah's*, *Cadi's*, &c. Thou'lt take 'em for the Justest Men, the Holyest Saints on Earth. Mark but their Discourse, 'tis an Abridgement of the *Alcoran*. They're seen each Morning at the First Hour of *Publick Prayer*, walking before the *Mosques*, or sitting in the Royal *Cœmeteries*, under some Melancholy Cypress, reading the Book of *Assonah*, or some other Spiritual Treatise. With Eyes cast up to Heaven, or humbly fix'd upon the Ground, and Minick Postures of their Hands, they act Devotion to the Life: Yet, in their Hearts, perhaps, are studying how to Circumvent their Neighbour.

Go to these Persons for Instruction in any doubtful Case: They'll hamper thee with far-fetch'd Terms and crabbed Problems: With formal Aspects, and tedious Circumlocutions; stroaking their Beards, and sighing from Deceitful Breasts, they'll Industriously amuse thy Soul with Dark *Enigma's*, and trapan thy Sense in Snares of Insignificant and Untelligible Words; striving to make thee believe, they are the *Pick-Locks* of the *Eternal Cabinet*, if not the *Privy-Counselors* of Heaven: Whereas, the way of Piety is plain, and circumscrib'd with certain noted Boundaries. 'Tis hard indeed for a bewilderd



der'd Traveller, to find the Narrow Gate and First Avenue of this Sacred Path, amongst so many Gorgeous, Glittering Portals, ever standing open, and inviting Men into the spacious Fields of Vice. But when he has once enter'd the obscurer Pass, he has nothing else to do, but go directly on, without turning to the Right Hand or the Left; only regarding the fix'd Landmarks of Eternal Truth, invariable Reason, and sound Morality. To speak plainly, A Man's Duty is comprehended in a few easie Rules: And he that goes to render 'em difficult, by knotty, thorny Glosses, throws Stumbling-Blocks before the Feet of *True Believers*, and interrupts their Pilgrimage to Heaven.

My Friend, if any Pious Scruples trouble thee or me, let us henceforth be our own *Casuits*; and not by blind implicate Faith, enslave our *Souls* to Men perhaps more Ignorant than our Selves. The *Law* is plain and positive, in necessary Matters. What need we seek to entangle our Selves with more?

If we perform our *Oraisons* at the appointed Hours, What matter is it whether we observe the Six *Traditionary* Postures, or no? VVe that are Illuminated, I only speak of such. As for the Phlegmatick, Dull Multitude, 'tis fit they shou'd be curb'd with Discipline, and made to observe the nice *Punctilio's* of Obedience. VVhat signifies the old Versatile Turn of th' Head,  
from

from one side to th' other, as if we thought to catch the *Prophet* peeping o'er our Shoulders? Or, VVhere's the Sense of the profounder Mystery, of poring on our Fingers with extended Palms, as if we were at *School*, and learning our *Alphabet*; or imitated the clownish Rusticks of *Armenia*, who as they work i'th' Fields and Vineyards, will make a Dyal of their Hand, a *Gnomon* of a Straw, and lose an Hour in stedfast gazing on their dirty Fists, to know what Time of Day 'tis? Then the Mysteious Resting of our Hands upon our Knees, with other Formal Ceremonies; VVhat are they all, but an External Discipline, confirm'd by Ancient Custom, and observ'd for Order's Sake? This need not trouble thee or me, when e'er we have Occasion to retrench such Indifferent Niceties.

Nay, to go farther; if we should neglect the stated Periods of Solemn Adoration, compell'd thereto by Sicknes, Travelling, or any other Necessity; Be not disconsolate, as if thou hadst been guilty of a Mortal Sin. Some supererogating VVork of Charity, will cancell Ten such Faults as that: Or at least, thou may'st look boldly in the Face of *God*, when at another Season, on thy Knees, thou makest ample Compensation; Or by sacred Abstinence and Fasting, dispersest all the Mists and Clouds of Guilt, that sate so heavy on thy Soul. The Times are all alike to him who is *Eternal*. There's no Distinction of Day or Night, with that Immortal

tal Essence, who made the Sun and Stars, and is himself th' unchangeable Source of Light.

So, if we shou'd address our Selves to *Heaven*, without the usual Forms of Prayer, or any words at all; we have no Reason to be sad, as if our *Oraisons* were Ineffectual and Unheard. In the Eternal High Recess, our silent Vows and softest VVhispers of the Soul, Eccho as loud as the most bold and noisy Clamour of the Tongue. There is a Rank of *Spirits* among the Rest Above, on purpose made to waft the Secret Thoughts of Mortal Men to *Heaven*. We cannot fail of Audience there, when e'er we send the least Ejaculation up, with firm *Credentials* from the Heart.

In a word, believe my *Dgnet*, That the *Supremely Intelligent* and *Wise*, chiefly regards the Intention and Fervour of our Minds, the Habitual Bent of our Souls, with the Innocent and Pious Actions of our Lives. He is not to be mov'd (unless to Indignation) by the vain Tautologies of our Verbal *Oraisons*; the nauseating *Crambe* of devoutest Words, common to Hypocrites and Persons of Sincerity, to the most Incorrigible Sinners, and the Greatest *Saints*. The humble Silence of a Heart resign'd to Destiny, is a Pacifick Sacrifice, attoning for the greatest Sins, attracting choicest Favours, Smiles and Benedictions from the *Eternal*. This is the Discipline of Sacred Love; the Rule of perfect Life, the Secret Chart of the  
Elect,

Elect, whereby they steer their Course to *Paradise*.

Which of the *Prophets* was a formal *Beadsman*, to number out his *Oraisons* at Finger's End, and offer up to *God* a short and vain Retail of Words, in Recompence of Infinite Bounties Past, and in Hopes of more to Come?

VVhen *Mahomet* was pursu'd by cruel *Infidels*, and forc'd to make the *VVilderness* his Sanctuary, and hide himself within the Hollow of an Aged Oak, He did not seek to amuse th' *Eternal* with studied Forms of Speech and Humane Eloquence, or tire th' Immortal Ears with a Religious long Harangue; as if he thought to ensnare the General Mercy of the *Holy One*, in Trains of Artificial and Elaborate Language, or catch his more particular Indulgence, in a Trap of Subtile Rhetorick. The harmless *Saint*, with Heart and Face, compos'd with Self-denying Thoughts and Looks, stood like a Statue in the Bless'd *Asylum*: VVhilst gentle Rivolets of Compassionate Tears trill'd down his Cheeks, His Soul was pierc'd with Sacred Pity to his Enemies. He sigh'd, and wish'd, in short, whatever Blameless Piety cou'd suggest for him and them. *Angels* immediately carried the Prophetick Vows to *Heaven*. His silent passionate Prayer was heard. The Cruel Persecutors, blinded with Impious Fury, rush'd into the Desert; they spread themselves abroad and rode at large: One Traytor spur'd his Horse through thickest

thickest VVebs of low entangl'd Thorns and Underwoods, greedy of the Royal and Majestick Prey; whilst others took the open Paths, hoping to overtake the *Prophet* on the Flight. They seem'd to swim or fly, rather than ride, such was the Swiftneſs of their Courſe. Fierce was the Cry, re-eccho'd from the Hollows of the Rocks, and Valleys, [*Mecca, for the Head of Mahomet.*] Some ſtumbled at the out-creeping Roots of Trees, and broke a Leg or Arm, by a Precipitate Fall from off their Beaſts; whilst others had their Eyes ſtruck Blind by Interfering Twigs. One had his Turbant rudely bruſh'd off, and Scalp ſeverely ſhiv'd, by broken Stumps of Boughs, and Rows of Knotty Branches, plac'd and bent down by *Fate*, on Purpoſe to revenge th' *Apoſtle's* Cauſe on ſuch a Miſcreant as this. Another cou'd not curb his Horſe from jumping down into a deep blind Quarrey, dugg i'th' miſt o'th' VWood, where the proud Heretick daſh'd his Skull and Brains upon the Marble Pavement at the Bottom. So Senſible and Vindictive are Inanimate Creatures, when a Good Man, a Saint, a Friend of *God* is wrong'd. The very Stocks and Stones, and all the *Elements* are touch'd with Sacred Sympathies at ſuch a Time. The Frame of *Nature* feels ſtrange tender Paſſions, Fits, and Qualms of Amorous Regard: And *God* himſelf, if I may ſo expreſs my ſelf, is rowz'd as from a Trance, and ſnatching up the Weapons of his Power  
and

and VVrath, runs like a Champion to defend the Cause of injur'd Innocence.

But, I forget that I am writing a Letter, and therefore ought to be Brief. Besides, what I have said, is sufficient to convince thee, That I have an *Idea of Religion*, far different from that which the *Casuits*, whether *Mus-sulmans* or *Christians*, would Imprint in Men's Minds.

If thou can'st not think as I do, I condemn thee not. Use thy Native Freedom; but remember, That tho' Men's Reasons and Opinions vary as do their Faces; yet Truth is *Homogeneous*, Uniform, and ever of the same Complexion, in all Ages and Nations.

Paris, the 1st. of the 2d. Moon,  
of the Year 1672.

LETTER

LETTER IV.

To the Kaimacham.

THE King of France has lately made a League with the King of England. VWhereupon the People, by way of Proverb, say, That Mars and Jupiter are now in Conjunction: Reflecting thereby on the different Tempers of these Two Princes. The One, Debonaire and Jovial, Excessively addicted to VWomen and VVine, yet not forgetting or declining Martial Affairs, when his Honour or Interest invites him to take up Arms: The Other seeming wholly taken up with the Thoughts of Conquest, and enlarging his Dominions; yet sparing some Time for the Enjoyment of Himself, and Prosecution of his Amours.

However, both of them now have proclaim'd Open VVar against the *Hollanders*, by Sea and Land. The King of Sweden, who was before an *Allie* of the *Dutch*, has of late declar'd himself a *Neuter*. And the Bishop of *Munster*, who is one of the *Electors* of the *German Empire*, is engag'd in the *French* Interest.

Thus are some of the *Princes* and *States* in *Europe* divided already; and God knows how far the Breach may extend in Time.

'Tis not altogether unworthy of Remark, what different Factions there were of Late amongst

amongst the *Hollanders* themselves, tho' a *Republick* pretending to greater and faster Union of Interests, than what can be found in any *Monarchy*. Yet this *Commonwealth* was rent into Three several Parties: VVhereof One was headed by the *Prince of Orange*; the Other by *John De-Wit*; and the Third was compos'd of the *Commons*, without any *Chief of Note*.

I will not trouble thee with a Character of the *Prince of Orange*. He is already known by Fame at the *Sublime Port*. As to *John De-Wit*, I can give no other Account at present, but that he was a Person whom Fortune had rais'd to such an Eminence in the *Commonwealth*, as made him the *Prince of Orange's* Rival, and Competitor for the Supremacy. Therefore he sought to exclude him from all Employments and Offices of Trust, that he might establish himself in his Place.

The Third Party, whom we may call *Republicans*, were of Opinion, That it was not for the Honour of the *Commonwealth* to acknowledge any *Head*; judging that the Establishment or Exclusion, the Rise or Fall of the *Prince* or *De Wit*, ought to be a Thing Indifferent to the *States*. In regard the *Commonwealth* appear'd in their sight sufficiently to flourish, under the Protection of her own Arms and Riches, without having any Need of either the *Prince of Orange's* Assistance, or *De Wit's*.

However,



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However, notwithstanding these Animosities of the *Hollanders* among themselves; as soon as they found themselves engag'd in a War with Two such Potent *Monarchs*, They all Unanimously chose the *Prince of Orange*, as *General* of their *Army*; Remem-  
bring the Famous Actions of his *Fathers*, the *Princes* of the *House* of *Nassau*; by whose Valour and Conduct, they had gain'd and conserv'd their Liberties. On the other side, *De Wit* having rendred himself Odious to the Vulgar, was by them torn in pieces: Such a Destiny oft happening to those who aspire to raise themselves by Unlawful Methods, and who are Ambitious to be the *Ringleaders* of a *Faction*.

The *French* call the *Prince of Orange*, a *General* without an *Army*; In Regard, the *Hollanders* being as yet only upon the Defensive, and their Towns wanting strong Garrisons; their Soldiers are all dispos'd of this Way, so that there is little or no Appearance of a Field-Army.

This is Certain, the *King of France* is the most Gallant *Prince* in *Europe*. He passes from Divertisements to the Toils of War; and from the Champaign returns to his Pleasures again. Thus, 'tis difficult to distinguish between his Labours and Recreations; his Pleasures and his Business. They seem to be near of Kin, that he takes equal Pleasure in both.

'Twas but a little before the first Appearances of this War, That he and his *Queen*  
were

were revelling in the Gardens of *Chantilly*, where a *Royal* Entertainment was prepar'd for them by Night. The *Court* attended them thither; and there the *Roman* Luxury was seen in Royal Miniature. As soon as the Gates were open'd, there appear'd an Artificial Day; so light was the Place made with Flambeau's and Lamps: Which being well plac'd among the Trees, with other refin'd Illuminations, adorn'd with Chaplets of Flowers, which presented the Eye with a pleasing Medly of Colours, interspers'd with Oranges, Citrons, and other agreeable Fruits, transported the Company with exquisite Delight. All together pretty well resembl'd a Forest in a Chamber: For the Walls not being far from the Place where the *King* sat, were hung with Arras, with a Multitude of Lights burning near the Hangings: And there was a Spring of Water in the Middle of the Garden, raising it self after a wonderful Manner into the Form of a High Pyramid; and falling again into Three Basons of Marble successively from one to the other, made a pleasant Spectacle to the Courtiers.

Then a most Magnificent Collation was serv'd up with Vocal and Instrumental Musick, so soft and fine, with a sudden Dew cooling the Air, which had a Smell like Sweet-Bryars, as render'd the Place a perfect *Paradise*. After which followed the *King's* Supper, far surpassing the other Banquet in all Manner of Delicacy and Politeness,

ness, as well as the stupendious Abundance of Dishes. When Supper was ended, they were entertain'd with a Show of something Admirable and New in Fire-Works. But, tho' it be so to them, I will not trouble thee with a Description of it, since thou hast seen far Finer and more Costly at *Constantinople*, or where-ever the Great *Sultan* kept his Residence at the Time of a *Dunalma*.

After this, the *King* went to see the New Fortifications of *Dunkirk*, which he had order'd not long before. And in a little time, follow'd this *Declaration of War* against *Holland*.

So things go in a Circle; from *War* to *Peace*; from *Peace* to *War* again. However, thou wilt the better know by what I have said, how to comport thy self, in Case of any Difference between the *English*, *French*, and *Hollanders* at the *Sublime Port*. God inspire thee with *Climæterical* Wisdom, to adjust all Difficulties in their Stated Periods.

Paris, 26th. of the 3d. Moon,  
of the Year 1672.

LETTER

## LETTER V.

To Cara Hali, Physician to the  
Grand Signior.

THou hast born with a Thousand Imper-  
tinencies in my Letters ; and I know  
not, whether what I'm now going to write,  
will deserve a better Character. However,  
I feel a Spirit within me, checking my Stu-  
pid Mind, in that I was not before sensible  
of my Error, but must make so late a Re-  
cantation. It is impossible for me to reflect  
on the vain and trifling Subjects I have all  
along entertain'd thee with, and not to blush  
at so grand an Oversight ; Since I then  
seem'd not so much as to regard thy Know-  
ledge and Practice in *Medicines*, which has  
exalted thee to the Honour of being plac'd  
in the Front of those who take Care of the  
*Grand Signior's* Health. Much less did I pre-  
sent thee with Matters suitable to thy more  
Interiour Knowledge, and that hidden VVis-  
dom, which deservedly ranks thee among  
the most Perfect and Accomplish'd *Mor-  
tals*.

In Ancient Times, *Theology* and *Physick*  
were counted *Sciences* of such a near Rela-  
tion and mutual Dependance , that one  
cou'd not subsist without the other. By  
*Physick* they meant the General *Science* of  
*Nature*,

*Nature*, otherwise termed *Magick*: VVhich comprehended under it the Knowledge of the *Heavens*, the *Elements*, and every *Being* within their vast Circumference; The *Motions* of *Sun*, *Moon*, and *Stars*, their various *Aspects*, *Influences*, and *Dominions* in this Lower VVorld; The Nature of the *Winds* and *Meteors*, with their Effects; The *Virtues* of all *Plants*, and *Living Creatures*; as also of *Insensible Things*, the *Metals*, *Minerals*, and other Substances found both on the Surface of the Earth, within its Concave, and in the Sea.

Such as these of Old, were *Apollonius Tyanus*, with the *Magi* of *Persia* and *Chaldea*. Such was *Hierarchas* among the *Brachmans*; *Tespion* the *Gymnosophist*; *Budda* the *Babylonian*; *Numa Pompilius* at *Rome*; *Zamolxides* of *Thrace*; *Abbaris* the *Hypberborean*; *Hermes Trismegistus* of *Egypt*; *Zoroaster* the Son of *Oromases*, King of *Bactria*; *Evantes*, an *Arabian* King; *Zacharias* a *Babylonian*; *Joseph* a *Hebrew*: VVith many others of different Nations; as, *Zenotenus*, *Kirannides*, *Almadal*, *Thetel*, *Alchind*, *Abel*, *Ptolomy*, *Geber*, *Zabel*, *Nazabarub*, *Tebiti Acrith*, *Salomon*, *Astrophon*, *Hipparchus*, *Alcmeon*, &c. And of later Date, *Albertus*, Surnam'd the Great, *Arnoldus de Villa Nova*, *Cardan*, *Raymund Lullius*: VVith a few more, not worth the Naming.

These contemplated the Secret Force and Virtue of *Celestial* and *Sublunary* Things;  
the

the hidden Sympathy between them, and the *Mysterious Powers* of Nature. Then having by a curious and painful Scrutiny trac'd out the true *Genealogies* of Things; cast their *Nativities*; and discover'd all their Kindred, Allies, Friends and Enemies; knew by applying in due Seasons, *Actives* to proper *Passives*, how to produce Effects appearing stupendious Prodigies to the Vulgar, and no less than Miracles: VVhereas, all this is but a pure Result of Nature, help'd by Humane Art. So VVatches, Dyals, Clocks, and Mirrours, appear'd at first to th' Ignorant VVorld, the Effects of *Magick*: Especially the Simple Natives of *America*, shew'd little more VVit than Apes or Cats, which look behind the Glass, to find the Active Figure of themselves, that they saw in it.

And now I'm got amongst those poor *Barbarians*, I can't forget a Passage of a *Peruvian* Slave, who being sent by his *Spanish* Master with a Basket of choice Fruit and a Letter to his Friend; The silly *Ignoramus* being faint, by Reason of the excessive Heat; his Journey being also tedious, from the Town of *Lima* to a Village near the Mountains of *Potosi*, eat up the Fruit by the way, to allay his Hungry Thirst. However, not having so good a Stomach to the Letter, he deliver'd it safe to the Person to whom it was address'd; never once dreaming, that an Insensible Piece of Paper cou'd tell Tales. But, that discovering his Crime when he came home, his Master order'd him the *Bastinado*,

*Bastinado*, to make him sensible of it. Then he was sent again on the same Errand, with *Oranges* and a Letter; and meeting with the same Temptation, he knew not what to do. At last, he hid the Letter under a Heap of Sand; wisely concluding, That if it saw him not, it cou'd ne'er betray his Fact. However, to secure it from all Means of peeping, he spread his Mantle o'er the Place, and then fell roundly to his Banquet; thinking he shou'd now have no Accuser. In fine, he eat up all the *Oranges*, and was worse bang'd for his Pains than the time before.

Generous *Hali*, thou seest I'm fall'n into the same Error for which I made Apology at the Beginning of this Letter: But, thou canst easily forgive such Crimes as these. Suffer me only to relapse thus far, That I may mention the *Mathematical Magicians*; such as *Archytas*, who made a *Wooden Pigeon* to fly; and *Albert the Great*, who taught a *Brazen Head* to speak: not forgetting him unknown by Name, who gave to the Statues of *Mercury*, *Voluble Tongues*, and *Elegant Language*; by whose *Mechanick Art*, a *Brazen Serpent* learnt to hiss; and Birds of the same Metal, with other Helps, outvy'd the *Nightingales* and *Thrushes* in their Melody.

I will not omit the Execrable Practices of *Necromancers*, or such as Invoke the Dead, and with nefarious Ceremonies, Rites and Sacrifice, call to their Aid *Infernal Spirits*; bind them in Crystals, or some other Vehicle; and then Adore them, as the Ancient

O

*Romans*

*Romans* did their *Lares* and *Penates*. These are their Oracles which they consult in all Emergencies; and by their Help, work Wonders in the World, foretell Things Future, and reveal the most remote and hidden Secrets, whether Past or Present. Nor is this a Fable or an Old Wives Tale; for, unless the experienc'd Nations of the Earth had found some real Evils, from Wizards, Magicians and Witches; they wou'd not have made so severe Laws against them, as to aim at their Extermination from the Earth.

Neither need we admire; that Women are as much addicted to these cursed Vanities as Men; since they are naturally more inquisitive into Secrets, and less cautious of being impos'd upon: They're prone to Superstition; and, from their Infancy, bred up to observe their *Dreams*, their *Moles*, and other *Marks* upon their Bodies. They covet all the Depth of *Palmestry* and *Physiognomy*; besides a thousand other little Follies.

If they meet a Man i'th' street at first going out, they are encourag'd, and take it for a Sign of their good Fortune: but, if one of their own Sex encounters them, they curse the undesigning Female, and return home again. They observe *Fatal Days*, and *Nights*, and certain *Critical Hours*, wherein they try Experiments to know their Future Husbands. They brew Enchanting *Philters* for their Lovers, and Intoxicate them with Liquors, wherein young Human *Cupids* have been boil'd, with Herbs as powerfull to effect their



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their Wish, as those that *Circe* or *Medea* knew. In short, there is no *Species* of *Sortilegy*, or *Divination*, which vain young Maidens are not practis'd in. Which is a fair Disposition, or Introduction, to the *Blackest* kind of *Magick*.

But blessed are they, O Pious and most learned *Hali*, who being profoundly skill'd, and daily conversant in the *Science* of *Nature*, have never yet tainted themselves by any unlawfull Commerce with *Spirits* Unclean, Infernal, and Enemies to *God*. They are Divine *Magicians*, having *Celestial* Characters, the Hidden Name of *God* imprinted on their *Souls*; whereby they are able to attract the *Angels*, and make the Highest *Spirits* obey them.

*Hali*, *God* grant that thou may'st be one of this Venerable and Happy Number. Farewell.

Paris, the 5th. of the 4th. Moon,  
of the Year 1672.

O 2

LET

## LETTER VI.

To Orchan Cabet, Student of the  
Sciences, and Pensioner to the  
Grand Signior.

IT has been a long time since the *Christians* have openly publish'd Libels against our *Holy Lawgiver*, and the *Book* which he received from the Hands of *Gabriel*, one of the Chief Princes of *Heaven*: They affirm for an undoubted Truth, That *Mahomet* himself compos'd that *Volume of Light*, by the Help of *Nestorius* a *Christian Monk*, and *Abdalla* a *Jew*: And that it is but an *Artificial Medley*, a *Hotch-potch*, or *Gallimaufry* of *Pagan*, *Jewish* and *Christian* Principles; cunningly suited and blended together, in order to gain *Profelytes* of all Religions.

I protest by the Veneration I owe to the *Eternal God of Heaven*, That I really believe the *Alcoran* to be of *Divine* Original. Such is the inimitable Elegance of the Style, the Brightness and Force of its Reasons and Arguments the wonderfull and charming Contexture of Things *Historical*, *Moral* and *Divine*; That all the Writings in the World beside, seem to me flat and insipid, compar'd with this Sacred and Stupendous *Pandect* of Wisdom. Yet, I must confess, I know not how to answer

swer the Accufation of the *Nazarenes*, be-  
 caufe I have never read any *Muſſulman* Trea-  
 tiſe, that undertook to refute theſe Calum-  
 nies: Which makes me apt to think, there  
 is none ſuch extant. For, I have made dili-  
 gent Enquiry, diſcourſ'd with ſeveral Lear-  
 ned Doctors of our *Law*; but can gain no  
 Satisfaction in that Point.

Perhaps, our Fathers in former Ages,  
 were ignorant how the *Meſſenger of God*  
 had been traduc'd by the *Chriſtians*: or if  
 they knew it, yet they diſdain'd to answer  
 ſuch Malicious Lyes. And as for theſe Mo-  
 dern Times, the Zeal of Religion is grown  
 too Cold among the *True Believers*. Every  
 one is carried away with Self-Love, whiſt no  
 Man will be at the Pains to defend the  
 Truth, or manifeſt the Errors of our Ene-  
 mies. Beſides, it is now impoſſible to diſ-  
 prove what they ſay concerning *Neftorius*  
 and *Abdalla*; unleſs we could produce Au-  
 thors of unqueſtionable Authority, who  
 liv'd in *Mahomet's* Time, and ſo could give  
 a more exact Account of his Life, than thoſe  
 that came after them.

However, if we conſult common Reaſon,  
 we ſhall find it very improbable, That Three  
 Men of ſuch Contrary Principles, as a *Jew*,  
 a *Chriſtian* and a *Pagan*, ſhould all volunta-  
 rily agree and jump in one Deſign of brewing  
 their ſeveral *Religions* together, and drawing  
 ſuch an Extraet from them as could ſuit with  
 neither of their Parties ſingly, and was like  
 to have all of them together for its Enemies

and Persecutors: There was no Ground for them to expect the Conversion of any *Jews*, so long as the *Alcoran* asserts *Jesus the Son of Mary* to be the *True Messias*, the *Word and Breath of God*, *Worker of Miracles*, *Healer of Diseases*, *Preacher of Heavenly Doctrine*, and *Exemplary Pattern of a perfect Life*; denying that he was *Crucify'd*, but affirming that he *Ascended into Paradise*. Whereas the *Jews* call him an *Execrable Impostor*, *Magician*, *Seducer of the Nations*; and finally, by way of extreme Derision, they term him *the Man that was hang'd on a Tree*.

Neither was the *Alcoran* like to find any better Entertainment among the *Christians*, for this last Reason; In that it denies the *Crucifixion* of the *Messias*, which is the *Bas*is whereon all the Superstructure of their Religion is built: 'tis the Angular Stone of *Christianity*. Besides, they cou'd never be reconcil'd to *Polygamy*, *Circumcision*, abolishing of *Images and Pictures*, nor to a great many other Things which the *Mussulman* Law enjoyns. Especially, they could never brook the Denial of the *Trinity*.

And for the same Reason, this suppos'd patch'd Form of Religion would have been as little welcom to the *Gentiles*, in that it took from them the Multitude of their *Gods*, and asserted the *Unity* of the *Divine Essence*. So that all Circumstances being weigh'd, it appears that the *Alcoran*, since it has had such Success in the World, could not be forg'd by those Three, nor compos'd by any Humane Pen;

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Pen ; but is of Divine Original. Besides, had there been such a Triumvirate known in the Case, the *Corai's* of *Mecca*, and other Mortal Enemies of *Mahomet* and his Doctrine, would not have spar'd to upbraid him with it : And if they were not known to the *Arabians* who were conversant with him, how come the *Christians* to be inform'd of this private *Cabal*, who were altogether Strangers to *Mahomet* at that Time?

Consider well these Things, and thou wilt have no Reason to give Credit to the Calumnies and lying Aspersions cast on the *Apostle of God*, by *Unbelievers* ; but being more and more confirm'd in the *Undefiled Faith*, wilt glorifie *God*, who has guided thee into the Right Way, and not into the VWay of *Infidels*, and of those with whom he is displeas'd.

*Orchan*, as thou art endu'd with great Learning, I counsel thee to employ it in defending the Cause of the *Prophet*, who cou'd neither Write nor Read.

Paris, 15th. of the 6th. Moon,  
of the Year 1672.

## L E T T E R VII.

To Hamet, Reis Effendi, Principal  
Secretary of the Ottoman Em-  
pire.

**H**ere has been hot Work this Summer in the *West*. The King of *France* has made such swift and large Conquests on the *Hollanders*, that they have hardly had Time to consider their Losses, and the Number of their Towns fallen into their Enemies Hands.

It always falls out so, when this *Monarch* goes in Person to the Campaign as he did this Year. In a very little Time he took *Burich*, *Orsoy*, *Rimberg*, *Vezel*, *Rees*, *Emmerick*, and many other Places. Yet this Success was allay'd with the Death of the Duke of *Longueville*, who fell a Victim, either to his Dullness or Temerity, in not hearing or not receiving the Cries of the Enemy, who demanded Quarter as the *French* were passing the *Rhine*. He was shot with a Musket-Bullet: and the Duke of *Enguien*, his Cousin, verry narrowly escap'd; for they were both jointly engag'd in the same Action.

The Death of this *Prince* is much lamented, not only by those of his *Family*, but by the whole *Court* and *City*, as being the  
Flower

Flower of his Time; having signaliz'd his Valour at the Siege of *Candie*, the Conquest of the *Franche-Comptè*, and other Warlike Expeditions. And they discourte, as if he had been design'd to stand *Candidate* for the *Polish* Crown.

I am the more particular in this Relation, because the Enterprize of the *French King* in passing the *Rhine*, is look'd upon as one of the most hardy and bold, that ever was taken in Hand. In all the Histories of these Parts, there is not one Example of so surprising an Expedition. And the Success answer'd their Expectations: For the *Hollanders* were extremely daunted and disheartned by the News of these Exploits. In a little Time *Arnheim* and *Nimeghen*, were reduc'd to the King's Obedience; with the Fort of *Skim*, and Towns of *D'Oesburg*, *Bomel*, *Zutphen*; *Deventer*, the Metropolis of a Province; with *Weiset*, *Tongres*, *Maseick*, *Dortemein*, *Elbourgh*, *Woerden*, *Arnhem*, another Capital City, with many more Places, too tedious to be rehears'd.

In a Word, such are his Expeditions, Marches, his Sage Counsels, his Never-failing Success, That the People think it no Flattery to call him a Second *Alexander the Great*, *Timurleng*, *Scanderbeg*, *Scipio*, *Hannibal*, and all the Great Heroick Names in the World.

To speak the Truth, the *Kings of France* have all along made an illustrious Figure in the World. And their Famous Exploits in War,

War, with their Heroick Actions in Time of Peace, afford sufficient Matter for the highest *Panegyricks*, without an occasion of *Hyperbole's*. Which made one of the *Roman Mufti's*, in a Letter to the King of *France*, thus express himself: " By how much the  
 " *Royal Dignity* transcends the State of  
 " other Men, so far is the *Monarchy* of  
 " *France* exalted above all the *Kingdoms* in  
 " the World." *Pope Urban IV.* said, That the King of *France* was as the *Morning Star* in the *Firmament* of *Princes*; brighter than all other *Kings*, a perfect *God* on Earth. 'Tis asserted by another Author, That by the King of *France's* Shadow, the whole *VWorld* is rul'd. And such was the Esteem which *Pope Clement* had for this *Monarchy*, that he granted a Hundred Days Indulgence to every one that pray'd for the King of *France*; to which *Pope Innocent IV.* added Ten Days more.

'Tis a *Maxim* in the *Salick Law*, That the King of *France* never dies. But this indeed is altogether as True in *Spain*, *Great-Britain*, and other *Hereditary Kingdoms*, till the Succession fails. For then it degenerates to an *Elective Monarchy*, or otherwise into *Aristocracy*; or last of all into *Democracy*, or a *Republick*.

But *France* is yet free from these painted Forms of Slavery. Her *Kings* are Masculine and Vigorous; her *Queens* Chast and Fruitfull. There never wants an Heir apparent to the *Crown*. And this secures the Nation from



from a Thousand Calamities, which attend *Elective Monarchies*, and more Popular Forms of Government.

What Injustices, Cruelties, Massacres, and all manner of Publick Grievances were complain'd of in *Rome*, after *Claudius Caesar* had bought the *Empire* of his Souldiers? VVhat Bickerings between the *Senate*, the *People*, and the *Armies*? Each Party would have an *Emperor* of their own chusing, one *Province* was Emulous of another: So that sometimes there have been Twenty or Thirty *Emperors* together, all claiming the *Sovereignty*. And when there were but Two, such was the Obstinate and Strong Dispute between them, That they have been forc'd to share the *Empire* equally, as the only Means to prevent its utter Dissolution. Hence sprung the First Institution of Colleagues in the *Empire*. And this was the Root of those Factions and Divisions, which encreasing and growing up with Time, branch'd forth into smaller Schisms; till at length, by the Ambition of some, the Misfortune or Carelessness of others, or at least their want of Power and Courage; that Mighty *Empire* was Cantoniz'd, rent in Pieces, and dwindl'd into that narrow Dominion which it now possesses under the *Tutelage* of the *House of Austria*. And there appear no hopes of its ever being restor'd again to its pristine Grandeur, unless the *Bourbons*, with their growing Fortune, shall Crown the *Eagle* with a Chaplet of *Flower-de-Lys's*,  
and

and change the Seat of the *Western Monarchy*, from Improsperous *Vienna*, to All-conquering *Paris*.

In a Word, *Henry IV.* began the Design; *Lewis XIII.* carried it on; and this present King has so far improv'd it, by his Matchless Fortune and Courage, that in all Probability, this or the next Age will see it brought to Perfection.

Accomplish'd *Minister*, I bow my self with Abundance of Interior Veneration, to the Dust of thy Feet: I affectionately kiss the Border of thy Robe, and bid thee a devout Adieu.

Paris, 14th. of the 8th. Moon,  
of the Year 1672.

LETTER

## LETTER VIII.

To William Vospel, *a Recluse of*  
Austria.

**T**Hy Letters make me very restless and inquisitive; They awaken New Doubts and Scruples in my Breast, instead of removing or satisfying the Old Ones. Fresh *Queries* start in my Mind; and the more thou labourest to fasten me in thy narrow Superstition, and bigotted Zeal for the *Infallibility* of the *Pope* and the *Roman Church*, the looser I grow. My *Soul* is like a Wild *Colt* of the Wilderness, that tosses up his Head, snuffs the Air in Indignation, and scorning the Bridle of Servitude, neighs for Joy at his Native Liberty, scampering at large through the solitary *VVaste*; nor can he be wheedl'd by Humane Craft, to lose his beloved Freedom, or change it for a Tame Captivity.

I have revolv'd in my Mind the Ages that are Past, and the Years of Untraceable Origin. I have examin'd the Times and Seasons of the *VVorld*, recorded in History; from *Adam* to *Moses*, from *Moses* to *Jesus*, and from *Jesus* to these present Days wherein we live. After all, I find that the *Memoirs* of Former Transactions are cover'd with great Darkness; yet there are not wanting some Glimmerings of Light, to direct  
a dili-

a diligent Mind, an Impartial Lover of Truth.

*Jesus* the Son of *Mary*, was of the *Stock* of *Abraham*, *Isaac*, and *Jacob*. He was educated in the *Law* of *Moses*, which he observ'd in all Things to a Tittle : And in his Life time he said, *Think not that I come to destroy the Law, but to perfect it.* His *Apostles* observ'd the same Rule, and in all Things were strict Observers of the *Stated Precepts*. So were the *Primitive Christians*, even to the keeping of the *Jewish Sabbath*; besides the *First Day* of the *Week*, appointed for the *Publick Celebration* of their own *Mysteries*. They abstain'd from *Blood*, and from *Things strangl'd*, and from all *Unclean Meats*, and such as were *Sacrific'd* to *Idols*. They had no *Images* or *Pictures* in their *Churches*, *Chapels*, or *Oratories*. In fine, they observ'd all the *Necessary Purifications*, and Ador'd *One God* with *Unity of Heart*, a *Lively Faith*, and *Good VVorks*. VVhereas thou seest, the present *Roman Church* follows quite contrary *Maxims*. They give the *Lye* to our *Lord's own Declaration*; and positively say, That he came on purpose to *Abolish the Law*, and introduce an *Universal Liberty*; That we may now as freely banquet on the *Blood* of *slain Beasts*, as on the *Milk* of the *Living*; and Eat of *Swines Flesh*, and other *Abominable Food*, with as little *Detriment* to our *Souls*, as on the *Flesh* of *Lambs*, or other *clean Creatures* allow'd by the *Law* of *God*.

How

How can this hang together, or be credited by any Rational Man? 'Tis no wonder there are so many *Libertines* and *Atheists* in the VWorld, when they find *Christianity* to be a mere Heap of palpable Contradictions.

To this thou wilt answer, according to the common Rule of *Divines*, That during the *Primitive Times*, the *Apostles* and all other *Christians* observ'd the *Law of Moses*, for fear of giving Scandal to the *Jews*, of whom great Numbers were converted to the *Christian Faith*, when they saw that the *Followers* of *Jesus* did not deviate from the *Institutions* of the *Seniors*, the *Statutes* of the *House of Jacob*: But that afterwards, when the *Gospel* was preach'd far and wide on the Face of the Earth, and that many of the *Gentile Nations* were brought over to the *Church*; it was no longer necessary, for the sake of so Contemptible a People as the *Jews*, to scandalize all the Rest of the World, and impose on them a Yoke which they were not accusom'd to bear, and which wou'd tempt them to shake off *Christianity* it self, rather than submit to so Intolerable a Burden: Therefore the *Church*, to facilitate as much as in her lay, the *Conversion* of the *Roman Empire*, which then extended it self over the Greatest Part of the Earth; accommodated her *Injunctions*, *Precepts*, *Manners*, and *Ceremonies* of *Religion*, to the present Humour and Mode of those Times. And whereas the *Gentiles* eat  
of

of all Meats Indifferently ; so they were taught, that this was agreeable to the VWill of our *Lord Jesus*, who came to rescue Men from the Slavery and Bondage of *Mosaick Superstitions*.

By the very same Rule, they introduc'd the Use of *Images* and *Pictures* in their Churches : And the *Vestments* of the *Priests*, the *Ornaments* of the *Altar*, the *Tapers*, *Lamps*, *Incense*, *Flower-Pots*, and other *Religious Gayeties*; were fashion'd according to the Patterns they receiv'd from the *Priests* of *Jupiter*, *Apollo*, *Venus*, *Diana*, and the rest of the *Heathen Deities*. Hence the *Festivals* of the *Gods* and *Goddeses*, were turn'd to *Holy-days* of *Saints*; and *Temples* before Consecrated to the *Sun*, *Moon* and *Stars*, were afresh Dedicated to the *Apostles* and *Martyrs*. Thus the very *Pantheon* it self in *Rome*, or *Temple* of *All the Gods*, in Process of Time, by an *Ecclesiastick* Dexterity, was Converted to the *Church* of *All-Saints*. In a word; *Christianity* in all Things seem'd no other than *Gentilism* in Disguise. And it must be thought a *Pious Fraud*, thus to wheedle so many Millions of Sinners into the Bosom of the *Church*, whether they wou'd or no.

Oh ! *Father William*, dost thou not blush at these Trivial Excuses, for the manifest Violation of the *Laws* of *God* ? Can *Man* be wiser than the *Omnipotent* ? Or will he presume to correct the Ways of *Him* that is *Perfect* in *Knowledge* ? Is the *True Religion* to be propagated by imitating the *Idolatrous Rites*

*Rites of Infidels*? Or by prostituting the *Sacred Injunctions* of Heaven, to the *Caprices* of *Humane Policy*? Did ever any wise *Law-giver* condescend to alter and new-model his *Laws*, to humour a peevish captious *Subject*? Would he add or diminish any Thing for the Sake of gaining a Faction or Party? And can we think, that *God* ever design'd, or can be pleas'd to have his *Divine Laws* garbl'd and mix'd with profane *Indulgences*, *Dispensations* and Amendments of *Mortals*? As if he had been Ignorant what he did, when he divulg'd his *Statutes*, and wanted the *Counsel* of his *Creatures* to help him out at a dead Lift.

Was that *Tenderness* to be only shew'd to the *Jews* for a Time? And were they for ever afterwards to be scandaliz'd? In vain do's the *Church* daily pray for the Conversion of that People, whilst by her *Doctrines* and daily *Practices*, she hardens them more in their *Infidelity*. The *Ethiopian Church* is a standing Witness against her to this Day, where the *Christians* from all Antiquity, even from the Times of the *Apostles*, have kept that Part of the *Law* of *Moses*, which relates to *Cleanness* and *Uncleanness*, and prescribes the Choice we are to make of *Meats* allow'd to be *Eaten*, forbidding those that are *Execrable*, and an *Abomination*. Hence it is, that there are more *Jews* Converted to the *Christian Belief* in that Country, than in any other Part of the World beside.

It

It was, in my Opinion, to begin at the wrong End, thus to neglect the *Salvation* of the *Jews*, our Elder Brethren, from whom we receiv'd the *Oracles* of *God*, and run to profelyte the *Gentiles* by such preposterous Methods, as render'd us in a manner as much Their *Converts*, as them Ours: since we shuffl'd our Religions together at Random, and made a Lottery, of *Divine* and *Humane* Institutions; exchanging one *Species* of *Superstition* and *Idolatry* for another; bartering *Jupiter* for *Peter*; and *Mars* for *Paul*; *Venus* and her *Cupid*, for the *Virgin Mary*, and her Child *Jesus*: A *God* for an *Apostle*; and a *Demy-God* for a *Martyr*: Whilst the *Law* it self, which is the Foundation and Main Prop of *True Religion*, lies neglected and trampled under Foot.

The *Christians* of the *East*, seem more Excusable than we: For, tho' they are not so punctual in observing all the Niceties of *Cleanness* and *Uncleanness*, *Meats* and *Drinks*, &c. as those of *Ethiopia*: yet they will not taste of *Blood*, or any Thing *Strangl'd*. And their *Ecclesiasticks* abstain from all Manner of *Flesh*, during the whole Course of their Lives. They observe also many *Purifications*, and wholesome Rules of Life. Whereas we of the *Latin Church*, wallow in all Manner of Filthiness like *Swine*, and bless our selves, as if we were the Only True *Catholicks*, the *Elect* of *God*, in the *High Road* to *Heaven*. I am at a Loss, what to think of these Things. Neither

can



can I ever hope to see the *Jews* converted, till these Offences are remov'd.

There is a Rumour spread up and down, of the *Wandering Jew*. I suppose thou hast heard of such a Man. He is now at *Astracan*, and Preaches every where that there will be a *Reformation of Christianity*, after the Year 1700. That the *Jews* shall be Converted, and all this to be perform'd by the Admiral Gifts of an *English Man*, who shall restore Truth to its Primitive Lustre and Integrity. They say, He will cause the *Images* and *Pictures* to be utterly destroy'd, and the *Law of Moses* to be kept, so far as relates to *Cleanness* and *Uncleanness*, &c. That in his Days, the *Temple of Solomon*, shall be rebuilt, and the World shall put on a new Face.

*Father William*, I wou'd not have thee despise these Things, since they have been long foretold by *Joachim* the Abbot, by *St. Methodius*, by *Nostredamus* the *French Prophet*, and by many other Eminent Persons, whose *Writings* are extant, and many of their *Predictions* are already come to pass. The *Roman Church* manifestly stands in Need of a *Reformation*: And since the Governours of it cannot be prevail'd on to set their Hands to so Pious a Work, we know not but *God* may effect it by the means of a Stranger, some Obscure Person at present, but whose Light may shine hereafter through all Generations.

*Father*

*Father William*, thou wilt pardon the Liberty I take in discoursing about these Things, and remember, that 'tis a Work of Charity to bear with the Impertinencies of others. However, I thank God I'm out of the *Pur-lien* of the *Spanish Inquisition*.

Paris, 1st. of the 10th. Moon,  
of the Year, 1672.

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## LETTER IX.

To Codarafrad Cheik, a Man of  
the Law.

**I** Have a Kinsman by *Blood*, residing at *Astracan*, in the Parts of *Moscovy*. His Name is *Isonf*, a Man of an ardent Spirit, and active Wit; a great Traveller, and one who makes good that Character by the solid Remarks he has made on the most Important Things in his Way through *Asia*, *Africk*, and *Europe*. For he is not in the Number of those who come home from Foreign Countries, only laden with Vanities and Trifles.

From him I receive frequent *Dispatches*, since his being settled at *Astracan*, in Quality of a *Merchant*; where he improves his Estate to great Advantage, enjoys the Innocent

cent Pleasures of Human Life, without suffering himself to be tainted with the Vices which are unprofitable, troublesome, and bring Scandal to a Man's Reputation. For some Vices, thou know'st, pass into the Predicament of Vertues, when Interest or Necessity give an Indulgence.

There is a mutual Intercourse between my Cousin and me: And among other Letters which he sends me, I receiv'd one lately; wherein he informs me, that he whom they call the *Wandering Jew*, of whom I made mention formerly in one of my *Dispatches* to the Sublime Port, is now at *Astracan*; That he preaches openly in the *Markets*, and at the *Bourse* or *Exchange*; not refusing private Conversation with any that desire it.

There is a great Conflux of People from all Nations, and of all Religions to that City. He carries himself with an equal Indifference to every various *Seet*, and they all seem mightily taken with his Doctrines. The Chief Thing he aims at in all his Discourses, is, That there will e'er long be an Universal Change of *Religion* over all the Earth; and that every Nation on the Globe shall worship *One God*, obey the *Law* of *Jesus* the *Son* of *Mary*, and embrace *One Faith*. When he insists on this, he seems to be void of all Doubts and Hesitations; speaks Magisterially, like a *Prophet*, who has receiv'd a sure and certain Revelation of the Thing he foretells. But when any  
Dispute

Dispute with him, not in a Spirit of Capriciousness, but to sift the Truth; he freely condescends to answer all their Objections with solid Reasons, and to convince them by their own Principles, that it must be so.

He says, That about the Year 1700 of the *Christians Hegira*, the Invincible *Osmons* shall break down the Fences of *Europe*, and shall overflow all *Christendom* like a mighty Torrent, that has over-top'd its Banks. In those Days there shall be great Desolation in *Hungary*, *Poland*, *Germany*, *France*, and other Regions of the *West*. Only *Denmark*, *Sweden*, *Muscovy*, and other Countries of the *North* shall remain untouch'd. But above all other Nations, he says, *Italy* will be made a perfect Wilderness, her Cities laid in Ashes, her Immense Wealth plunder'd and carried away by the greedy *Tartars*, *Arabians* and *Turks*; who will spare neither Age nor Sex, putting all to the Sword, especially the *Ecclesiasticks*, none of which shall escape the Publick Vengeance, save Three *Cardinals*, sincere and Holy Persons, who shall fly into *England* for Sanctuary by the way of the Sea.

That Island, he says, shall become the Refuge of all such who can escape the Calamities involving the adjacent Countries. Thither they shall flock with their Wives and Children and all their Wealth, when they shall hear of the approaching Terrors; the present Devastation of *Italy*, and the  
Universal

Universal Conquests of the *Osmons*. The King of the Country shall receive those distress'd Fugitives with open Arms, and shall assign them certain Portions of Land, where they may build Houses and Habitations for themselves and their Families; there being Abundance of waste Ground in that Island, which they may manure and improve to their Own and the Publick Advantage.

After this, says he, shall arise a certain Man in *England* from his Obscure Center; a Person fill'd with all Manner of Divine Knowledge and Wisdom, endu'd with the Spirit of *Prophecy*, of a Graceful Aspect, and Elegant Speech, of a Compos'd Gravity, and Calm Address, a Man Mild, Innocent, Temperate, Chaste and Merciful above the Rest of Humane Race. People shall let their Eyes fall on the Ground, when they meet him in the Streets, even before they know what he is; overcome by the Lustre of Modesty, Grace and Vertue which shines in his Countenance. A Person highly beloved of *God* and *Man*.

This Man shall meet the Three Fugitive *Cardinals* in an Hour of Destiny. Then that which lay long smothering, shall suddenly burst forth into a Flame. The Light of *God* shall be diffus'd through his Soul; his Heart shall be like a Lamp, and his Tongue shall utter marvellous Things. When he opens his Mouth in divulging the Mysteries of *God*, his Words shall be like  
the

the Sparks of an Eternal Fire, kindling Flames of Love in the Breasts of the Hearers. The *Cardinals* shall rise from their Places and run to embrace him. A Council of the Chief *Bishops* and *Priests* of the Land shall be assembled by the King's Order, where the Three *Cardinals* also shall be present; and after mature Deliberation, with Unanimous Consent, they shall call for the Holy Oyl of Consecration, and shall anoint him: They shall proclaim him the Great *Father*, and *Patriarch* of the *Faithful*; The *Director* of such as would go to *Paradise*.

He shall shew them a new Pattern of the *Law* of *Jesus* the Son of *Mary*; or rather the Old and True One, freed from the Corruptions and Errors which have been superinduc'd for many Ages. Their Hearts shall yield as to an Oracle, and the King of the Country shall approve of their Council. So shall all those of the Noble and the Vulgar, whose good Fate is written in their Foreheads. As for the Rest, they shall remain in their Incredulity.

This Holy Person shall reform the Errors of all the *Christian* Churches, utterly abolish the Use of *Images* and *Pictures*, convince the *Jews* of their *Infidelity*, and chase away the Darknes of *Superstition* from Earth. He shall argue with Reasons so forcible and cogent, so clear and demonstrative, that none but the wilfully obstinate, will resist the Truth which he divulges, or oppose

oppose his Authentick Missions. Thousands shall be converted by the Dint of his Word, and Ten Thousands by his Exemplary Life. For he shall go up and down preaching and doing Good Works throughout *Great Britain*, till the Number of his Profelytes is complete. Then he shall send *Apostles* and *Messengers* into *Swedeland*, *Denmark*, *Moscovy*, and other Parts of *Europe*, who shall likewise convert an Innumerable Multitude to his *Law*. Foreign *Princes* shall send their Embassadors to the King of *Great Britain* and to him; for he shall be at the King's Right Hand. They shall enter into *Leagues* and *Covenants*, and all the *Christian* Princes shall be at Unity. Mighty Armies shall be rais'd in the *North*, who shall come down and give new Courage to the oppress'd *Nazarenes* of the *West*. They shall all take up Arms, and chase the *Osmons* back again to their own Country, recovering the Wealth which they had taken from them.

After this, by an Universal Agreement of the *Christians*, this Holy Person shall be proclaim'd the *Great Pastor* of the *Church*. A prodigious Army shall be gather'd together out of all the *Christian* Nations, to conduct him to the *Holy Land*, and to crown him in *Jerusalem*. They shall vanquish and exterminate the *Osmons* out of *Palestine* and all the adjacent Regions. Then shall *Jerusalem* be re-built Gloriously, and the Temple of *Solomon* with *Saphires* and *Emeraulds*. That City shall be the Seat of the

P

*Christian*



*Christian M<sup>u</sup>stis*, this New *Patriarch*, and his *Succeſſors*, to the Day of *Doom*. Then ſhall the Eyes of the *Jews* be open'd : They ſhall acknowledge *Jeſus* the Son of *Mary* to be the *True Meſſias*, whom they have ſo frequently Curſed. In a word, he ſays, Both *Jews* and *Gentiles*, People of all Nations, ſhall reſort to *Jeruſalem*, or ſend thither their Gifts and Presents. It ſhall become the Miſtreſs of the whole Earth.

ſage *Cheik* ; This is the Subſtance of what my Couſin *Iſouſ* acquaints me with concerning the Wandring *Jew*, and his New Doctrines. The Censure of which I leave to thee, who haſt a diſcerning Spirit, and art able to diſtinguiſh Truth from an Impoſture. God only knows what is hid in the Womb of *Futurity*. Every Age is pregnant and brings forth ſtrange Events. Yet when 'tis over, all ſounds like a *Dream*. The World it ſelf is no better ; and I that write this, am but methinks the Shadow of a *Vision* or *Trance*. I hardly know whether I'm aſleep or awake whiſt my Pen ſeems to move. Therefore, it being very late, I lay it aſide, and bid thee adieu : Praying that thou and I may have the Happineſs, even in this Life, to taſte the Sweet Slumbers of *Paradiſe*.

Paris, 7th. of the 12th. Moon,  
of the Year 1672.

L E T T E R



L E T T E R XIII.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

I Think all the sensible World are inquisitive into the *Life of Cardinal Richlieu*. He was the Pole-Star of Statesmen, whilst living; and now he is dead, his *Memoirs* and *Maxims* serve as a Chart and Compass, by which the Politicians steer their Course, to avoid the Rocks and Shelves which threaten a Kingdom, or Commonwealth, both in the Tempests of War, and the Serene Calms of Peace.

Thou hast formerly receiv'd some Remarks from me on the Life of this Great Minister: Yet I am not surpriz'd at the Contents of thy last *Dispatch*, which require a farther Account of him. No body can know too much of a Man who was the Miracle of his Time; and not only startled the wisest of his *Contemporaries*, by his Prodigious Actions; but has puzzl'd all that survive him, to trace his Footsteps.

Undoubtedly, *France* owes to his Conduct, all her present Grandeur, with the Hopes she has of encreasing it. To him she is indebted for her Conquests in *Flanders*,

ders, Sicily, Catalonia, Piedmont, and the German Frontiers. 'Twas He first taught Her the complete Way to Humble Her Insolent Neighbours, and to suppress her Rebellious Domesticks. He much abated the troublesome Weight of a Crown, and made it sit Lighter on the Head of *Lewis XIII.* Whilst *Cardinal Mazarini*, his Successor in the *Prime Ministry*, acting by the same Principles, render'd it as soft and easie to the present King, as the *Grand Signior's* Turbant. In a Word, through the Efficacy of *Richlieu's* Politicks, *Lewis XIV.* is become the most Absolute Monarch in *Christendom*. For he either undermines, or over-reaches his Enemies, by specious Treaties of Peace, where he is sure to have the better on't; or he runs them down with the Force of War. To conclude, he has a long Head, and a longer Sword, which all will confess that have to do with him. And this is the pure Result of *Richlieu's* Memoirs.

Yet after all, that Minister had his blind side too, as well as other Mortals. Publick Vertues, and Private Vices; State-Perfections, and Personal Frailties. He serv'd his Master, with a Zeal and Fidelity, with a Wisdom and Courage, difficult to be match'd; but he serv'd himself after the Common Manner of Men. He indulg'd his Favourite Passions, which were Love, Jealousie, and Revenge.

There

There is a Letter of mine Register'd in the *Archives* of the *Sacred Port*; wherein I mention'd a Particular Amour of this *Great Prelate*. Besides that, he had several Intrigues with the Dutchess of *Elbenf*, the Countess of *Soissons*, and other Ladies of Prime Quality. Nay, there are not wanting such as confidently report, That he had Two Children by one of his own Nieces. And Verses were spread about on that Subject.

As he cherish'd this soft Inclination to Women, so he was naturally Jealous of all Rivals, whether of his Love or Interest. He would never suffer any Man to live, whom he once suspected to be in a Capacity, and to make the smallest Advances to thwart his Designs.

For this Reason, he gave the most Considerable Military Offices, both by Sea and Land, to *Ecclesiasticks* who depended on him: Which occasion'd a certain Waggish Poet, to pass this Jest on the Publick Administration:

*Un Archevêque est Admiral,  
Un Gros Evêque est Corporal,  
Un Prelât President aux Frontieres,  
Un Autre a des Troupes guerrieres,  
Un Capuchin pense au Combat,  
Un Cardinal a des Soldat,  
Un autre est Generalissime;  
France je croy qu' icy bas,*

*Ton Eglise si Magnanime,  
Milite & ne triomphe pas.*

Reflecting hereby, on the Archbishop of *Bordeaux*, the Bishop of *Chartres*, the Bishop of *Nantes*, the Bishop of *Mande*, Father *Joseph*, a *Friar*, *Cardinal de Valette*, and *Cardinal Richlieu*; these being the Chief Commanders of the Land and Sea Forces.

It will make thee smile, perhaps, to read an *Epitaph* that was made on that Father *Joseph* above-named; who being esteem'd a very Infamous Man, and lying interr'd in the same Tomb with another Friar named Father *Angel*, provok'd some Satyrical Wit, to put this *Sarcasm* on him:

*Passant, n'est ce pas chose étrange,  
De voir un Diable auprès d'un Ange ?*

I believe Father *Joseph* was the worse belov'd for being *Cardinal Richlieu's Confessor*. It was observ'd that he dyed suddenly, without Confessing himself, which occasion'd another *Epitaph* to be made on him:

*Sous ce Tombeau git un bon Pere,  
Qui eut tant de Discretion,  
Que pour être bon Secrétaire,  
Il mourut sans Confession.*

Every

Vol.VII. *a Spy at* P A R I S. 319

Every body suspected the *Cardinal* had a Hand in his precipitate Death, to prevent his telling of Tales: For he knew all his Secrets: And the *Cardinal* was known to be with him when he dyed. It was during the Siege of *Brisac*, a City on the *Rhine*, which was then upon the Point of surrendring to the *French*: And the News coming to the *Cardinal*, just as Father *Joseph* was in his last Agonies, he came to his Bed-side, and laying his Mouth close to the poor Friar's Ear, cryed out as loud as he could, *Courage, Courage, mon Pere, Nous avons pris Brisac*. A strange Cordial for a dying Man, and some body made these Verses on it:

*Ite Cucullati, vobis si Purpura ridet,  
Fungitur Inferni Munere Pontificis.*

There is another Instance of the *Cardinals* Revengefull Temper and his Cruelty. One Day the Duke of *Orleans*, who hated him mortally, went to his Palace, under Pretence of giving him a Visit, but really with a Design to Stab him. However, as soon as he came into the *Cardinal's* Presence, his Nose fell a-Bleeding. Which appearing to him as an Ominous Presage of what he was going about, he was struck with some Remorse; and frankly confessing his Design to the *Cardinal*, begg'd his Pardon. That cunning Minister dissembl'd his Resentments, knowing the Duke was not a Man of Reso-

lution enough to undertake so bold an Action, unless he had been extremely animated by some body near him; he presently reflected on Monsieur *Puylaurent*, the Duke's Chief Favourite. Immediately he decreed his Ruine; and to effect it with more Ease, he pretended an extraordinary Friendship to him, offering him one of his Nieces in Marriage. Monsieur *Puylaurent* who suspected not the Train which was laid for him, embrac'd the Proposal with much Joy, as hoping thereby to raise and establish his Fortune under the Protection of his Potent Uncle. In fine, he marry'd the *Cardinal's* Niece, but liv'd not to enjoy her; for on the very Nuptial Day, the *Cardinal* caused him to be arrested and sent Prisoner to the *Bastile*; where he was poisoned by a Friar, in a Glass of Wine. As soon as he had swallow'd the Fatal Potion, the Friar told him, It was necessary for him to confess his Sins that very Moment, in regard he had but a few Minutes to live. Monsieur *Puylaurent* threw the Glass at the Friar's Head, giving him Two or Three swinging Curses, and then fell on his Knees, to Confession; which being perform'd, he expir'd.

Sometimes the *Cardinal* was very singular and Ingenious in the Execution of his Revenge, as if he endeavour'd to perswade the World, That he fulfill'd the *Law* of the *Talio*, which requires an Eye for an Eye, and punishes by an exact Kind of Proportion. As it happen'd in the Case of the  
 Dukes

Dukes of *Guize*, *Montmorency*, and Monsieur de *Bassompierre*. These were the Heads of a Faction which diametrically oppos'd the *Cardinal* and his Party. He was the Grand Eye-sore, the Chief Obstacle of their Design'd Prevalence at the Court. Wherefore if they cou'd but once remove him out of the VVay, they thought themselves sure of the King's Ear in all Things. To effect this, they consulted together, how to dispose of him. The Duke of *Guize* was of Opinion, he should not be kill'd, in regard he was a Prince of the Holy Church, but that he should be sent to *Rome*, there to attend the proper Affairs of his *Ecclesiastick* Function, among the Rest of his purpl'd Brethren. The Duke of *Montmorency* was clearly for taking off his Head. But Monsieur de *Bassompierre* was against both these Methods: For, said he, if he be sent to *Rome*, he will be always plotting of Mischief against us. And it would be an Eternal Blemish to France, if the Purple of the Holy Church should be stain'd with Blood. Let us send him close Prisoner to the Bastile, where he may spend the Remainder of his Days in writing Learned Books.

The *Cardinal* who had his Agents busie about in all Parts, soon was inform'd of this Consult: and he retaliated every Man's Sentence upon its own Author. For he banish'd the Duke of *Guize*, confining him to *Rome*. He beheaded the Duke of *Montmorency*;

and imprison'd Monsieur de *Bassompierre* in the *Bastile*, where he lay till the *Cardinal's* Death.

I could insert a great many more Remarks concerning *Cardinal Richlieu*. But I am afraid of offending by Tedioufness. If thou commandest me, another Letter shall present thee with more Varieties.

In the mean Time with humblest Obeysance and Respect I desist, and take my *Conge*, wishing thee a long Life on Earth, full of Honour; and a Fame without Blemish when thou art translated to *Heaven*.

Paris, 15th. of the 1st. Moon,  
of the Year 1673.

LETTER



LETTER XIV.

To Musu Abu'l Yahyan, Professor  
of Philosophy at Fez.

THOU hast laid a Grand Obligation on me by thy last *Dispatch*, whose Learned Contents have open'd my Eyes; or rather drawn back the Veil which cover'd the Interiours of *Africk*, from the View of Strangers. Now I stand as it were on the Top of a high Mountain, from whence I take a clear Prospect of those fair Regions, Inhabited by *Blacks*. I survey the *Paradises* of the *Torrid Zone*, a most fertile and populous Climate; tho' blind *Antiquity* could not discern a Blade of Grass growing there, nor any of Humane Race fetching their Breath.

My Mind revels in perfect Voluptuousness, and all the Faculties of my *Soul* banquet on the Contemplation of that most Delectable Precinct of the World. Oh *Africk*! Thou may'st be call'd the *Bazar* or *Mercat*, where Nature exhibits all her choicest Wonders. Thy Mountains are Higher than the Clouds; their Tops are Inaccessible. They approach the Borders of *Paradise*. On them fall the Rivers of *Eden* in mighty Cataracts. The Noise of the Precipitate Waters is heard afar off, like the Sound of  
Remote

Remote Thunders. It deafens the Ears, and astonishes the Minds of Mortals. The Ambitious undergrowing Rocks, are proud of the Glorious Cascade; and envy those that shoot up above 'em which receive the *Sacred Flood* at the First Hand, from the very Wings of *Gabriel*.

Happy are the Valleys which lie beneath, and are Yearly impregnated by the *Heavenly Deluge*. The grateful Fields and Plains in humble Acknowledgment, make their Returns of Corn and Fruits in due Season. The Marshes of *Egypt*, are as the Gardens of *Asia*; the Banks of the *Nile*, as the Fenced Seminaries of *Babylon*, fragrant and abounding in all Sorts of Vegetable Delicacies.

My Heart is ravish'd with the Speculation of these Things I am full as the *Moon*, and cannot utter my Sentiments in Order. Visions of *Aethiopia*, *Marocco*, *Fez*, and the *Land of Archers* invade my Eyes. I behold the Beautiful Provinces of the *South* in a Trance: I stand gazing in Ecstasy on the shady Groves of *Benin* and *Arder*, the Haunts of lovely *Demons*, the *Genij* of the Upper Element; who daily descend to those Refreshing Solitudes, and converse with their Younger Brethren, Incarnate Mortal *Demons*, the Sons of Men.

I consider

I consider with Admiration the *Monsters* of *Africk*, the Creatures of the Sun and Slime. With Contemplative Horror, I draw near the Dens of Dragons; the Purlieu of Crocodilés, and other Amphibious Animals, which lurk among the Reeds of *Nile* and *Niger*, to trapan with feigned Cries th' Unwary Traveller.

In fine, I am mov'd with superlative Devotion and Joy, when I peruse thy accurate Description of the Principal *Mosch* at *Fez*. Methinks I see the Stupendous Fabrick making its lofty Advances toward *Heaven*. My Eyes revere the Holy and Magnifick Structure, on the out-side adorn'd with stately Towers and Minarets, and covering Fifteen Hundred Paces in its Circuit. But when my Phansie enters in by any of the One and Thirty Gates by Night, I'm dazl'd with the Insupportable Splendor of so many Thousand Lamps, as burn within that most Illustrious *Temple*. I admire with proportionate Veneration, the Character thou givest of all the other Magnificences in that Antient and Noble City; with whatsoever else thou say'st of the whole *Kingdom*, and the Adjacent *Regions*.

In Answer to thy Request, I will in another Letter send thee a short Pourtraicture and History of *Constantinople*; but now I am interrupted by Company. Besides, my Letter would be too long.

I beseech thee to cherish that Friendship which thou hast hitherto shew'd me; and  
let

let me have the Honour of thy frequent Conversation by Letters. For tho' I live in a Populous City, yet my Life seems like that of an *Owl* or a *Pelican* of the *Desart*, extream Solitary and Dejected.

Paris, 19th. of the 3d. Moon,  
of the Year, 1673.

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## LETTER XV.

*To the same.*

**S**uch is the Zeal I have to demonstrate how highly I value thy Friendship, that I would not suffer this *Post* to escape without gratifying thy Expectations. I just now dismiss'd my Company, and having Time enough, will entertain thee with an Abstract of what I know to be most Remarkable in the State of *Constantinople*, both at present and in Ancient Times.

In the first Place, it will be convenient for thee to know, That this City was formerly call'd *Byzantium*, from one *Byzas*, Admiral of the *Spartan* Fleet, under *Pausanias* the King of *Sparta*, who laid the First Foundations of it. The Story is this:

In

In Old Time the *Gracians* having a Mind to build a New City in some Part of *Thrace*, and being at Odds about the Choice of a Spot of Ground suitable to so Great and Important an Undertaking, they at last agreed to consult the *Oracle of Apollo*. They did so, and were answer'd, *That they should lay the Foundations of the City, right over-against the Blind Men*: For so the Inhabitants of *Chalcedon* were call'd, because when they were upon the same Design of founding a New City, they could not discern between the Fertility of the Soil on that side the *Propontis*, where *Constantinople* now stands; and the Barrenness and Desert State of the Ground where they built, on the other side.

*Pansanias* therefore busying his Mind about these Things, and pitching right upon the Sence of the *Oracle*, caus'd the Foundations of the City to be laid exactly over against *Chalcedon*: And when it was finish'd it was call'd *Byzantium*, as I have said, from *Byzas* who had the Oversight of the Work.

It retain'd this Name many Years and Ages, flourishing in a high Degree among the other Cities of *Greece* and *Thrace*, being esteem'd the Gate of *Europe* and *Asia*, by which the Mutual Commerce of both those Quarters of the Earth was interchangeably held up.

But after the Days of the *Messias*, there arose an *Emperour of Rome*, whose Name was *Constantine*. This Prince, as 'tis Recorded  
in

in *Roman Histories*, saw a *Vision* in the Air when he was at the Head of his Army marching against *Licinius*, and preparing to give Battle. He and all his Soldiers beheld the Figure of a Cross; with these Words plainly engraven in the Firmament: *In hoc Signo vinces.* *Constantine* took this for a Good Omen, and caus'd a Standard of Silver to be made exactly after the same Form: To which he appointed Fifty Standard-Bearers, to carry it by Turns, and to guard it: For it was exceeding Rich, being emboss'd all o'er with Rubies, Diamonds, Pearls, and other precious Jewels of the *Orient*. He built a Pavilion also for the Glorious Idol; and being instructed in the *Christian Law* by *Eusebius Pamphilus*, and other Learned *Mollah's*, he was at last Baptized by *Silvester the Pope*.

This Great *Monarch*, as the Story goes, being very Pious, and having conceiv'd a profound Veneration for *Pope Silvester*, left him the *Dominion* of *Rome*, and a great Part of *Italy*, whilst he remov'd the *Imperial Court* to the *East*, and took up his Residence at *Byzantium*, which he augmented with Innumerable stately Edifices; striving, if possible, to equal it with the Majesty and Grandeur of *Rome*. He collected whatsoever was Precious and Beautiful in all the *East*, to adorn the City withal: Witness the Palaces of Superb Architecture the Admirable Height and Form of Diverse Obelisks and Pillars, all made of Marble, Porphyry,

Porphyry, or Jasper. Not to insist on the Prodigious Strength and Firmness of the Walls, the Costly Aqueducts, with other Serviceable Things. At last, that he might consecrate himself to Immortal Renown, he call'd this City by his own Name, *Constantinople*, or, the City of *Constantine*: By which Name it is known even to this Day. It was also called *New Rome*, after it once became the Seat of the *Christian Emperours*: In whose Possession it remain'd, till it was taken by *Mahomet II.* Invincible *Emperour* of the *Ottomans*, in the Year 1453. according to the *Epocha* of the *Nazarenes*; on the Third Day of the Week which they call *Pentecoste*.

It had been a Grand Neglect and Oversight in any Prince so Potent and Politick as *Mahomet* was, to suffer such an Opportunity to escape as Fortune offer'd him, of taking the most Opulent and Glorious City in the VWorld: For there was an Irreconcilable *Schism* broke forth between the *Churches* of the *East* and *West*. There were Two or Three *Popes* at the same time, quarrelling in *Rome* for the *Supremacy*; there was a VVar of Fifty Years standing between the *French* and the *English*, which unhing'd all the *Courts* in *Europe*. The *Christians* had long before, by dear-bought Experience (the Loss of many Hundred Thousand Men. and Infinite Sums of Money, consum'd in those vain and rash Expeditions, which they Sanctified with the specious



cious Title of the *Holy War*;) found, that it was not easie to wrest one Town of Strength out of the Hands of the Tenacious *Mussulmans*; much less to defend it long, or save their most important Cities from the Fury of a *Turkish* Reprizal. They were sick and surfeited with the Visionary Stuff of *Peter* the Hermit; and all Illuminato's like him, grew out of Fashion. Every Prince and State in *Western Christendom*, began to mind their own Interest. No more Enthusiastick Tales of that Kind wou'd go down: The Great Ones had open'd their Eyes.

Besides, he that was then *Emperour* of *Greece*, *Constantinus Paleologus*, was look'd upon by the *Christians*, as a Tyrant, the Offspring of Tyrants, and Usurpers. The *Gracians* still retain'd the Black Memoirs of those horrid and nefandous Tragedies, acted by *Michael Andronicus*, *John*, and *Mannuel*, the Pedecessors and Ancestors of this *Constantine*. And they had such a particular Aversion for his Government, that tho' there were Infinite Treasures of Gold and Silver in the Hands of the Rich Citizens of *Constantinople*, when that City was besieg'd by *Mahomet II.* yet no Man wou'd part with the least Sum of Money, to support the *Publick Cause*: But chose rather in a Kind of revengeful and desperate Sullenness, to fall into the Hands of the Victorious *Osmans*, than to afford their Hated Sovereign any Relief.

Thus



Thus fell that Queen of Cities, the Glory of all the *East*, under the Power of our Puissant *Emperours*, in whose Possession it remains to this Day; and may it so remain, till the *Moon* shall be in her last Wane, and the *Sun* cease to shine on the World.

In the mean Time, I will entertain thee *en Passant*, as the *French* call it, with a short View of the Chief Magnificences in *Constantinople*.

That which first draws the Admiration of Travellers, is the Glorious Structure of *Santa Sophia*, a Temple consecrated to the Eternal WISDOM, by which the Worlds were made: Built by the Emperour *Justinian* with inimitable Magnificence; tho' afterwards Spoil'd and Plunder'd of its chiefest Ornaments, by the greedy Soldiers of *Mahomet II.* whom I have so often mention'd; and Six Parts of it entirely subverted by succeeding Emperours.

Pity it was, if furious and ill-grounded Superstition was the Cause of such deplorable Ruines. What can be said of those who demolish'd the *Sub-Fane* of the Third Temple, celebrated in the Universal History of the VWorld? That of *Diana* at *Ephesus*, 'tis true, was the Pattern; yet 'twas not much beyond it. *Schelomo's* boasted *Fane* at *Jerusalem*, without Iron Pins or Nails, or other VVork of the Hammer, excell'd but a little in the Artifice and Symmetry. Indeed, the Lustre of *Sion's Mosch*, was more Radiant and Glorious in VVorkmanship of Gold, the VValls and Floor being  
over-

over-laid with that Metal, and the Roof on the out-side was, as it were, studded with Spikes of Beaten Gold so thick, that there was not Room for a Bird to perch between them. And this was done to prevent the Prophanation of the *Temple* by their muting on it.

VWhen the *Sun* shone in his full strength, the covering of the *Temple* thus adorn'd, look'd like a Firmament glittering with Innumerable Stars.

But to return to the *Mosch* of *Sancta Sophia*, let us consider it in its Primitive State, and we shall find some Excellent Curiosities. Among the Rest, there was a Candlestick or Sconce of Beaten Gold, so admirably contriv'd, That it spontaneously fed the Bowls of Seven Branches with a constant Stream of Oil, which by equal Measures flow'd into them, from the Hollow of the Shaft. So that if the Flame but of one single One, had wanted Aliment, all the Rest must have been extinguish'd at the same Time.

The VValls of this Glorious *Mosch*, within and without, present the Eye with nothing but VVhite Marble, Porphyry, and other Precious Stones. The Roof is of a Prodigious Height, cover'd with Lead without, but proudly Ostentous of its inward Cieling, which is divided into Vaults and Arches richly adorn'd with Golden Fret-work; and supported by Pillars of *Cyprian* Jasper, purest VVhite Marble, and Porphyry. There

is a Marble Stone in the *Mosch*, had in great Reverence by the True Faithful, because the Tradition goes, *That on it Mary, the Mother of Jesus, wash'd the Infant-  
Prophet's Linen.*

There are also under the *Mosch*, Innumerable Vaults or Oratories, full of Altars and Sepulchres : But there is no Access to them, in Regard the Doors are wall'd up.

In a Place not far from these, you find Ten huge Vessels full of Oyl, reserv'd there ever since the Days of *Constantine the Great*, yet remains Uncorrupted, being of Colour VWhite like Milk. It is an Inexpiable Crime for any, but the *Grand Signior's* Physicians or Surgeons, to use or touch it. And they compound certain Medicaments with it, for the Service of him and his *Serail*.

Now I remember what I have read in a very Authentick *Historian*, concerning an Oil made by certain Holy Persons who only had the Secret of it. As the Story goes, it was Extracted from the Leaves and Chips of VWood which are found floating in the Rivers that descend out of *Paradise*. This Oil they compounded with other Ingredients, and perform'd Cures therewith, which were esteem'd Miraculous. It was sent from one Prince to another, as a Sacred and Invaluable Treasure. Till at last it came into the Hands of the *Eastern Patriarchs*, who presided over the *Christians* of the *Greek, Armenian, and Egyptian Churches*: VWho pretend to the only true Mystery

stery and Power of making it at this very Day. And that tho' the Ancient *Popes* of *Rome*, were formerly presented with a Yearly Portion of it so long as they remain'd in Communion with the *Patriarchs* of the *East*; yet after *Victor* once had made the Fatal *Schism*, which never cou'd be healed since, the Holy Favour was deny'd to his Successors: VVho instead of the Original Genuine Oil, were forc'd to counterfeit it, using a Spurious Unguent, to preserve the Authority of their Religious Sacraments. And hence, they say, it comes to pass, that few or none are ever healed by the *Extreme Unction* of the Latin Church.

God knows, whether this be Truth or no. But I am apt to think, That the Ten Jarrs of Oil before-mention'd which lie under the *Mosch* of *Aja-Sophian*, are Reliques of the Ancient *Patriarchs* of *Constantinople*; who had the Secret of compounding the Mysterious Extract,

From the Place where these Vessels are kept, you descend into the *Dormitorias* of Royal *Ottoman* Carkasses, the Sons of our Renowned *Emperors*. From thence you pass into Two Caverns; One leading directly to the *Seraglio*, the Other extending it self under the Buildings of the City, by a vast long Tract of Ground. I know no Use there is at present of the Former Cave: but the Latter serves for a VVork-Room, to certain poor Silk-Spinsters.

This

This Letter wou'd be too tedious, if I should describe all the other *Moschs*, and Buildings of Note in *Constantinople*. VWherefore not to tire thee, I will reserve what remains to be said of that Glorious City, for other *Dispatches*.

In the mean Time, with an Affectionate *Conge* of my Soul I bid thee Adieu : Praying God to let thee crop the choicest Flowers of Humane Happiness.

Paris, 14th. of the 5th. Moon,  
of the Year 1673.

LETTER

## LETTER XVI.

To Hamet, Reis Effendi, Principal  
Secretary of the Ottoman Em-  
pire.

NOW I will perform the Promise I made thee long agoe; which was, to present thee with an *Idea* of the different *Strength and Policies* of these *Nazarene Kingdoms and States*: VVherein, I will begin with *Germany*, which is, as it were, the last Retrenchment of the Declining *Roman Empire*.

The *Annals* affirm, That in the *Reign* of *Charles V.* when the *Mussulmans* Invaded *Austria* with Innumerable Forces, that *Emperour* oppos'd them with an Army of 90000 Foot, and 30000 Horse. *Maximilian II.* went beyond him, and rais'd 100000 Foot, and 35000 Horse. Neither was Corn dear in so vast an Army. It is certain, That the *German Emperour* can, upon Occasion, send into the Field 200000 expert Soldiers. It is moreover observ'd, That from the Year 1560 of the *Christians Hegira*, even to these present Times, there has been no VVar between *France*, *Spain*, and the *Netherlands*, wherein many Thousands of *Germans* have not serv'd.

Their

Their best *Infantry* is gather'd out of *Bavaria*, *Austria*, and *Westphalia*. And their choicest *Cavalry* come out of *Brunswick*, *Juliers*, and *Frankendal*. Both Foot and Horse fight better and more successfully in an Open Plain or Field, than in Narrow, Covert Places, such as Lanes and Woods &c. For they are not good at taking Advantages of Ground, or at politick Skirmishes, and cunning Ambuscades. They have not Patience to lie long waiting the Enemies Motions, neither care they to divide their Main Body into Fragments or Detachments ; but they love to wedge themselves altogether in Form of a Triangle, and so march with grave and slow Pace, that so they may break through the Enemies, and confound their Order, which they esteem a certain Step to Victory. They fight better also under a *Foreign Commander*, than a *General* of their own *Nation*. They cannot endure the Hardships and Afflictions of a long Siege ; but when once they begin to smart for want of Provisions, they soon Capitulate and Surrender. Neither have they more Patience in a Camp to bear the Injuries of Weather : But they make hast to set upon the Enemy, and decide the Quarrel in a pitch'd Combat : Wherein if their First Onset fail, they seem like Men Stupify'd, Astonish'd, or in a Trance, not knowing whether they had best to renew the Assault , or to fly : And, if they once fly, there's no rallying them again. Yet these Armies are not rais'd without a vast Expence,



nor maintain'd without a greater, being cumber'd with a Train of VVomen, Children, and Servants; who consume the Provisions of the Soldiers, so that many Times they starve for want of common Ammunition-Bread.

Their Horses may be call'd rather strong than sprightly, and bold; being, for the most Part, taken from the Plough, or other Rural Drudgeries. In a word, they are like their Riders, Phlegmatick and Dull; having this also peculiar in their Constitution, that at the sight of Blood, they shrink, and are ready to faint: Whereas, the *Spanish* Horse gather fresh Courage from this Spectacle.

The *Germans* also have considerable Forces by Sea; but they seldom make Use of them, unless it be against the *Danes* and *Suedes*. Besides all this, their Auxiliary Armies are not to be forgot, which they receive from the *Italian* Princes; from the Dukes of *Savoy* and *Lorrain*; and sometimes from the Trusty *Suisses*.

But there are Two Things chiefly wanting in this *Empire*, amidst all its Numerous Forces: One is, Unity and Concord among the Subjects; Another is, a fix'd Resolution and Readiness to enterprize any Thing of Moment. Their *Hans* Towns are always Jealous of the Neighbouring Princes. And these again give 'em Occasion to suspect their Power, and hate their Interest, which they so often employ against them, by encroaching

ing



ing on their Privileges. Then the *Catholicks*, and *Protestants* are always quarelling: And one *Sect* of *Protestants*, perpetually Persecuting another. Hence it falls out, That the Princes go so unwillingly and rarely to the *Diets*: And when they come there, they spin out so much Time in adjusting their private Pretensions, Claims, and Privileges; in performing of State-Ceremonies; and in deliberating concerning the Publick Good, whilst every one contradicts his Neighbour, and labours with all his Might to establish his own Opinion, and get it pass'd into a Decree, by the Sanction of the *Diet*; that before they come to any Resolves, an Expeditious and Potent Enemy might rush into the Heart of the Country, and even take all these Northern Blockheads Prisoners.

The *German Empire* is *Elective*; and the Power of chusing *Cesar*, is in the Hands of *Seven Princes*. These are First, the *Archbishop* of *Mentz*, *Grand Chancellor* of the *Empire*; in whose Custody are the *Archives* and *Decrees* of the *German Diets*. The Second is, the *Archbishop* of *Triers* or *Treves*, *Great Chancellor* of the *Empire* for *France*. The Third is, the *Archbishop* of *Colen*, *Great Chancellor* of the *Empire* for *Italy*. The Fourth is, the *King* of *Bohemia*, *Cup-Bearer* to the *Emperor*. The Fifth is, the *Count Palatine* of the *Rhine*, *Master* of the *Imperial Palace*. The Sixth is, the *Duke* of *Saxony*, *Marshal* or *Sword-bearer* to the *Emperor*. The Seventh and last is, the *Mar-*

*quis* of *Brandenburgh*, Great Chamberlain or *Treasurer* of the *Empire*.

There are reckon'd 25 *Politick Princes*, or *Dukes* in the *Empire*, 6 *Marquisses*, 5 *Landt-graves*, 9 *Archbishops*, and *Bishops* 47. *Abbots* who enjoy the Title and Dignity of *Princes* 12. *Abbots* of a lower Degree 52. With Innumerable Others too tedious to be nam'd. They reckon also 82 *Counts* of Principal Note, besides many of a Meager Figure. They number 49 *Barons* and Free Lords, 90 *Hans-Towns*, and 10 *Circles* of the *Empire*.

In the *German Diets*, this Order is observ'd : VVhen the *Emperor* is plac'd in the *Throne*, the *Archbishop* of *Triers* takes his Place just over against him : He of *Mentz* sits next to the *Emperor* on his Right Hand ; the Second Place belongs to the *King* of *Bohemia* ; and the Third to the *Count Palatine* of the *Rhine*. On the *Emperor's* Left Hand, the *Archbishop* of *Colen* takes the First Place ; the *Duke* of *Saxony* the next ; and the *Marquis* of *Brandenburgh* the Third.

The *Hans-Towns*, which acknowledge no other *Lord* but the *Emperor*, are govern'd by their own *Municipal Laws* and *Privileges*. In some of them, the *Common People* bear Rule ; in others, a Mixture of the *Commons* and *Nobles*, and many of them wholly obey the *Nobility*.

No Man salutes by the *Title* of *Emperor*, him whom the *Princes* have *Elected* to that Dignity,

Dignity, till he be crown'd by the *Pope* or *Mus-ti* of *Rome*. They call him *Cesar*, or *King* of the *Romans*, or *King* of *Germany*; but not *Emperor*, till the *Coronation* is finish'd. Nor does the *Em-peror*, even after he is Crown'd and Establish'd in the *Throne*, exercise an *Absolute Power* in all things; Affairs of Importance being generally referr'd to the *Publick Diets* or *Divans* of the *Empire*: Where the *Electoral Princes* deliberate all Things, on whom the very Power of the *Emperour* himself depends.

These *Diets* are very confus'd and tedious, in Regard the *Princes* seldom appear there in their own Persons; but send their *Em-bassadors* and *Deputies*, who yet have not full Power to conclude any Thing without Particular Orders from their Respective Ma-sters. So that a Prodigious deal of Time is taken up in sending *Couriers* to inform the *Princes* of all emergent Counsels and Tran-sactions, and in waiting for their Express Instructions, and Answers again.

In a word, considering the Diversity of Interests carried on by the *Electoral Princes*, their mutual Feuds and Dissentions, Do-mestick Animosities, and Foreign Engage-ments, both on *Religious* and *Politick* Ac-counts; it is a Miracle that this tottering *Empire* stands so long, and does not fall to Ruin: Especially being environ'd and almost continually assaulted by Three Potent Ene-mies, the *King* of *Sweden*, the *King* of *France*, and our *Invincible Monarch*. Not to men-tion the frequent Incurfions of the *Moscovites*

and *Tartars*; the Revolts of the *Hungarians*, *Transilvanians*, *Bosnians*, *Croats*, and other Nations which are counted Members of the *German Empire*. But he abounds in Men and Money, with all other Necessaries to support his Wars: There not being a more Rich and Populous Region on Earth than *Germany*.

Sage *Hamet*, when the determined Period is come, God will abase the Pride of these *Infidels* by the Hands of the *True Believers*: The Riches of the *West* shall become the Spoil of *Eastern Hero's*; and the *Posterity* of *Shem* shall take Root in the Cities of *Japhet*.

May'st thou live till that Time, to triumph in the Glory of the *House of Ismael*, when they shall be exalted more than in the Ages that are past.

Paris, 9th. of the 7th. Moon,  
of the Year 1673.

LETTER

L E T T E R . X V I I .

To Cara Hali, Physician to the  
Grand Signior.

T H Y Memory is like the Smell of Incense; refreshing as VVine of *Tenedos* in a Goblet of pure Gold. VVhen my Heart is almost dead with Melancholy; when I can find no Pleasure in Company abroad, and the very Elements of which I am made, frown upon me; when the Time of Night forces me to come home Sighing as to a Prison, and the Hangings of my Bed-Chamber look dull and seem to be painted with horrid Tragedies: In a word, when every Thing in Nature appears in an angry threatning Fit, then I think of thee, my Friend, and that Thought relieves me. Thy belov'd *Idea* is a perfect *Talisman*, working VVonders in my Soul. - It Charms or Countercharms, as my Occasions do require. No Fears, or Griefs, or other Melancholy Passions dare abide its Energy: As soon as it appears, each baneful Thought is gone; the Troops of sad *Chimera's* vanish like the Morning Mists before the Sun. Thou art as a strong Tower or Fortref, where I can take Sanctuary from my Enemies: An Impregnable Cittadel seated on the Top of a high Rock: From whence

I can look down with Scorn on my Persecutors beneath ; possessing my self in perfect Security.

I dare not so much as vent my Thoughts to another, tho' a *Mussulman*, for fear of some untoward Consequence : So Industrious is the Malice of most Men ; so vigilant and studious for an Opportunity of doing Mischief. And as for these *Infidels*, my Conversation is, for the most part, *Histrionick*. I am constrain'd to act to the Life, a very Zealous *Christian* and a *Catholick* : When, God knows, my Heart keeps not time with my Exterieur Actions and Words. Not but that there are Scepticks among the *Christians*, as well as among the *True-Believers* : But they are generally very private and reserv'd : For open Blasphemy, or what is reputed so here, is certainly punish'd with Death.

I sometimes meet with Ingenious and Candid Souls, with whom I can discourse freely, and like a Man that doubts of many Things, which others currantly believe. Yet we dare not trust each other too far, nor the very Air into which our Words vanish, after it has help'd to form 'em ; lest some sly envious *Demon* shou'd catch the transient sound, and reverberate the yet articulated Body of Particles which made it, into some Inquisitive Ear, to ruine us. For there are certain busie Gossiping *Eccho's*, scatter'd up and down the Elements, which are always listning to the Words of Mortals:  
And

And if the spiteful *Elves* can but take Hold of any Syllable, to do a Man an Injury, they are big till they have vented it. Yet they make no Shew nor Noise, but whisper out their Tales in Secret; sometimes in Dead of Night, when Men are fast asleep; at other times when they are deeply musing on the hidden Things of Nature. For, 'tis only to the VVise, the Sage, the Noble, and the Great, that they reveal these Passages, because 'tis such alone have Ears to hear them. They haunt the Bed-Chambers of Kings and Princes, to tell 'em News in Dreams. They are the swiftest Couriers in the VVorld: For they have VVings, and fly from *Court* to *Court*, and from one *Climate* to another in a Moments time. They're always buzzing in the Ears of *Statesmen* and great *Politicians*, to whom they shew the Dark Intrigues of Foreign and Domestick Enemies. Thus are Conspiracies and Plots of Rebels oft discover'd, tho' manag'd ne'er so secretly. They visit, now and then, the Closets of *Philosophers*, and such as love the Sciences; Men of abstracted Souls; whose Thoughts are volatile and pure, their Phancies lively and vegete. To these they unfold the covert Mysteries of Nature, and shew 'em Things to come. They frame th' *Idea's* of remote unknown Events, which they imprint upon the Ductile Minds of *Prophets* and Holy Men; Inspiring them with strange and unaccountable Presages of what shall shortly happen.



to themselves or others, whether it be Good or Evil. For these Busy-bodies are the Daughters of the World's great Soul; and they inherit an Universal Sense and Feeling of whatsoever happens in the Elements. 'Tis true, some Knowledge they acquire by Study and Observation, even as we Mortals do; but at a far swifter Rate. Their Airy Bodies do not so oppress their Intellectual Faculties, as our gross Hulks of Flesh do ours. We're forc'd to Dig and Plough, to Sow and Harrow for small Returns of Science. Our Soil is barren, it must be manur'd and cultivated with Art and Cost, before it yields a tolerable Harvest of what deserves the Name of Solid Knowledge. But these defecate Tenants of the Air, have no more to do, but to be merely passive, and they straight learn every Thing: For the Eternal *Sapience* wanders through the Universe, to seek out such as will or can imbibe her free Impressions. She voluntarily slides into receptive Souls, and fills them with her Rays. Thus the Sublimer *Genij* of the Air, bask in an open Orb of Intellectual Light, because they are embodied in the most refin'd and purest Matter: Whereas we Mortals, must be thankful for her Illuminations by Retail. She only shines on us through Chinks and Cranies of our Dungeon Flesh: And yet but seldom so in direct Beams. Few Men can boast that Privilege. The greatest Part walk only in the Uncertain Twilight of Opinion; or at best in the faint languid Glimmerings.



merings of Humane Reason, which like the *Moon*, conveys the Original Light of Science to us by Reflection, and at second Hand. We're fain to learn from Books, from Conversation, and Experience.

Courteous *Hali*, thou wilt pardon the Confusedness and want of Order in this Letter, when thou shalt consider the Force of Melancholy which first prompted me to write it. For, being very sad, and overcast with Clouds of dark and gloomy Thoughts, which different Passions caus'd to juggle one against another in my troubl'd Mind; I knew not how to escape the Tempest better than by writing to thee, my Learned Friend, tho' only to express my Circumstances. For when I began, I knew not what to say; but 'twas an Ease to write at random, any Thing to breath my Heart, and ventilate my Spleen. But the Specifick Remedy of my Grief consisted in addressing to thee, my Dear *Physician*, whose very Remembrance is a *Catholicon*, proof against all my Maladies.

Adieu, thou *Æsculapius* of the *Ottomans*, and live for ever.

Paris, 15th. of the 8th. Moon,  
of the Year 1673.

LETTER

## LETTER XVIII.

To Mufu Abul Yahyan, Professor  
of Philosophy at Fez.

**T**Hou shalt see, That I am a Man of my  
VVord, and will keep my Promise:  
For this *Dispatch* contains a farther De-  
scription of *Constantinople*, which I en-  
gag'd to present thee with in my last.

This Famous City is Sixteen Miles in Circuit,  
and contains Nine Hundred Thousand In-  
habitants. 'Tis divided into Three Parts,  
by the Intercourse of certain Arms of the  
Sea; and almost forms the Figure of a  
Triangle. The VValls are of an Incredible  
Height, and encompass Seven Hills within  
their Extent. One is near the *Grand Sig-  
nior's Serail*: Another is in the Opposite  
Corner of the City, which leads to *Adriano-  
ple*. Between Two others, there lies a Plain,  
which is call'd the Great Valley. In this is  
to be seen an Aqueduct of Admirable Con-  
trivance and Structure, the VVork of  
*Constantine the Great*, who by this convey'd  
VVater to the City from Seven Miles di-  
stance. *Solyman II.* augmented it, by open-  
ing a Current of VVaters Two Miles beyond  
the Source of *Constantinople*, which run  
through Seven Hundred and Forty Pipes  
into

into the City; besides those which serve the *Mosques*, the *Bathes*, and Houses of *Purification*.

At the Extremity of the Town is seen the Antique Building of a Fortrefs, which is call'd, the *Castle of the Seven Towers*; a VVork of Inimitable Architecture. There is a Garrison in it of Two Hundred and Fifty Soldiers, not one of which dares to set his Foot out of the Castle Gates without the Leave of the *Vizir Azem*, unless it be on Two certain Days in the Year; That is, the First of *Beiram* and *Ramezan*.

In this Place formerly the *Ottoman Emperours* us'd to lay their Treasures of Gold and Silver; their Arms and Ammunition, their Books, and whatsoever they esteem'd Precious. But *Amurat* the Son of *Selymus II.* translated all these Things into the *Serail*; where they have been kept ever since: And this Castle is turn'd into a Prison for *Kings* and *Princes* taken *Captives* by the *True Faithful*; as also for *Rebellious Bassa's*, and other Persons of Quality. Here *Coresqui*, *Vayvod* of *Moldavia*, was shut up in the Year 1617. of the *Christians* *Aera*. And in the Year 1622. of the same Date, the *Rebellious Janizaries* Imprisoned their Sovereign Lord, *Sultan Osman*, whom afterwards they strangl'd in the same Place.

There

There are above Two Thousand Mosques, Oratories, and Sepulchres within the VValls of *Constantinople*. I have already describ'd that of *Aia-Sophian*, in my last. It remains now, that I speak of Four others, built by some of our former *Emperors*. The First and Chiefest, was built by *Sultan Mahomet II.* to express his Gratitude to God for the Taking of *Constantinople*. It is a Magnificent Structure, rais'd according to the Pattern of *Sancta Sophia*. He caus'd a Hundred stately Chambers to be built round about it, both for the Service of the *Imam's* and *Mollah's* who belong to the *Mosch*; and for the Entertainment of Strangers, let them be of what *Nation* or *Religion* soever. He rais'd also Fifty other Chambers without these, for the Use of the Poor : And endowed the *Mosque* with Sixty Thousand Duckats of Yearly Revenue.

The Second *Mosque* was built by *Bajazet II.* the Son of this *Mahomet*. The Third was built by *Selymus I.* The Fourth by *Solyman the Magnificent*. The Three last of these Princes lie buried, each in his own *Mosch*, under Monuments of a Superb Figure : Innumerable Lamps burning over them and round about them, night and day, whilst certain *Mollah's* pray by Turns, without ceasing, for the Health of the Departed *Royal Souls*.

But the last of these *Moschs* which was built, as I have said, by *Sultan Solyman*; far exceeds all the Rest, and comes not short of

*Sancta*

*Sancta Sophia*, in the Richness of Marble, Porphyry, and other excellent Materials.

The *Greeks* have Forty Churches and Chapels in *Constantinople*, where they perform the *Nazarene* Worship. The *Armenians* have Four. Those of the *Latin Communion* have but One, with a *College* annex'd to it for a certain Number of *Jesuits*. This is seated in *Pera*, which is a kind of *Suburb* to *Constantinople*.

The *Jews* have great Liberty in the *Imperial City*. Their Habitations are Contiguous, taking up Nine Principal Streets, and they have Eight and Thirty *Synagogues*.

The Walls of the City remain very entire, and are double toward the Land. There are Nineteen Gates in them; One of which is call'd the *Holy Gate*, in Respect of a vast Multitude of *Christian* Saints who lie buried in a *Chapel* hard by it. It was through this Gate, that *Mahomet II.* made his Triumphant Entry into *Constantinople*, on Purpose, as it were, to prophane the reputed Sanctity of the Place, and insult o'er their *False Gods*; whilst he came to establish the *Law* and *Worship* of the *Only True God*; *Creator of Heaven and Earth*.

There are Abundance of Antique Monuments in the City, as Pyramids and Obelisks of Admirable Figure and Contrivance. In one Place, there are Three Serpents of Marble, stretching themselves to the Height of Two Men, and mutually twisting about each

each other. The Report goes, That these were erected by a *Magician*, at a Time when the Citizens were much infested with Living Serpents, and that by this Enchantment they were freed.

One of these has a Wound in the Neck, which was given it by *Mahomet II.* when he rode into the Vanquish'd City. For, he beholding the Horrid *Idol*, and guessing right, that it was the Work of some *Magician*, was mov'd with Holy Zeal and Indignation. Wherefore, couching his Spear, and giving Spurs to his Horse, he ran full Tilt against it, and wounded one of the Serpents in the Neck, which is seen to this Day.

In the same Pavement there stands a very Elegant Column of Rustick Workmanship, as they call it: The Marbles of which it consists, being fastned together without the Intervention of Mortar, Bitumen, or any other Cement. It has within a winding Stair-Case, by which one may go up to the Top.

In this Place, which is call'd the *Hippodrome*, the *Ottoman Grandees* exercise themselves on Horseback, and sometimes the *Grand Signior* himself: Especially on great *Festivals*.

Round about it, there are above Two Thousand little Shops of Taylors or Botchers, for the Use of those who would have their Garments mended, scowr'd and polish'd at a small Price. And yet out of this

so contemptible a Trade, the *Grand Signior* receives a Yearly Custom of Eleven Thousand *Zequins*. By this thou may'st take an Estimate of his other Revenues, which flow into his Coffers from all Parts of so vast an *Empire*.

There are above Forty Thousand Ware-Houses and Shops of Merchants, Brokers, Pedlars, Hucksters, and such like Callings: Each Trade having their proper *Bazar*, or Mercat, according to the Quality of the Goods they sell. But there is one more Eminent than all the rest, which is called *Baystan*; where be Goldsmiths, Jewellers, and such as deal in any Manner of fine and costly Things. This Place is environ'd with very strong Walls, Six Foot Thick, and is shut up every Night by Four double Gates, and at other Times, as Occasion requires: So that it looks like a Little well-fortified Town.

In this wealthy Mercat, there is a Gallery or *Piazza* neatly arch'd and supported by Twenty Four Pillars. Under this, there are Abundance of little Shops, Six Foot long, and Four in Breadth. Here all those precious Commodities are expos'd to Sale on Tables or Counters, and with their Lustre dazle the Eyes of such as pass by.

Thou may'st also conjecture at the vast Gains of these Merchants, by the Rates which they pay to the *Grand Signior*, only for their License to sell in this Place. I have known one Man, that was my particular



cular Acquaintance, give Yearly Two Thousand Franks for this Liberty; and he told me, That no Man cou'd enjoy the Freedom of the Place under that Price, unless he had great Favour shewn him, which is very rare; and even then it wou'd not be much abated.

As one passes from this Mercat one way, there arises a stately Column of Porphyry, begirt in many Places with Iron Hoops: And little distant you see another more Lofty than this: It is call'd the Historical Column, being engraven all over with the Figures of Men. In this also, there is a Stair-Case to the Top, but much broken, and in Danger of falling, if it were not strengthen'd and held together with vast Hoops of Iron.

The next thing worthy to be seen, is the Old Palace of *Constantine the Great*: Worthy I say to be seen, only for its Antiquity; for it is no very Elegant Building; yet it has this Commendation, That it stands in the purest and most wholesome Air of the whole City.

There is another Mercat also wall'd in, besides that of the Goldsmiths, &c. Which has a *Piazza* supported by Sixteen Pillars. In this are sold all manner of Silks. And a little way off from this, is the *Bazar*, where they sell Slaves. So great are the Gains of this Traffick, that those who use it, pay to the *Grand Signior*, by way of *Custom*, the Yearly Sum of Sixteen Thousand *Zequins*.



The Vintners, Victuallers, and Sutlers, who sell Wine to the *Christians* and *Jews*, and privately to the *Mussulmans*, pay Yearly Fifty Eight Thousand, Seven Hundred and Eighty Eight *Zequins*. The very Fisher-men of *Constantinople* who live along the *Strand*, pay the Yearly Sum of Twenty Nine Thousand Three Hundred Ninety Four *Zequins*. The Corn-Market, where all Sorts of Grain, Pulse, Meal and Flower are sold, pays Yearly into the Treasury 14 Purfes of Money, each Purfe being worth a Thousand Six Hundred, Thirty and Three *Zequins*. The *Egyptian Merchants*, who bring their Goods from *Alcaire* to sell them at *Constantinople*, pay 24 Purfes. The Fraught of all Foreign Merchant Ships, makes up 180 Purfes of Gold. I have mention'd the Value of each Purfe before. The Great *Shambles* without the City, pays 32 Purfes. There serve in this Place 200 Butchers, over whom there is a *Præfect* or *Master*, without whose Consent no Man can kill any Beast, unless it be in the Case of *Corban*. Nay, so great is the Authority of this *Præfect*, that the *Jews* themselves are forc'd to ask his Leave to kill their Beasts after their own-Fashion. The Reason why the *Shambles* is without the City is for *Purity's* Sake, lest the City be polluted with *Blood*.

It is Impossible to cast up the Prodigious Revenue which arises to the *Grand Signior* from the Sale of *Hungarian* Sheep and Oxen in the 10th. and 11th. *Moons*. But thou may'st

may'st comprehend that it is very Great, when sometimes in one Days time there are sold 25000 Oxen, and 40000 Sheep.

Neither is it more easie to reckon up his Incomes from the Sale of Houses, Skiffs, Galleys, Saicks, and bigger Vessels. Besides, it would be too tedious for one Letter. What shall I say of the *Tribute* which the *Jews* and *Christians* pay, amounting Yearly to a Prodigious Sum of Money? Time, Paper, Ink, and Human Patience it self would fail, in rehearsing so many Particularities.

But thou may'st frame a Regular Judgment of the Immense Riches which the *Grand Signior* is possess'd of; when thou shalt know, that there is a *Mint* in the *Imperial City* where Four Hundred Men perpetually labour in coining new Money, having a *President* or *Overseer* who supervises the Work, who must be a *Gracian*, by a special Privilege granted to that *Nation* by our *Munificent Emperors*; because the Mines of Silver and Gold, are within the Limits of the *Gracian Empire*. So that none but *Greeks* are admitted to assist at this curious Artifice.

The *President* is oblig'd every *New Moon* to send into the *Serail* Ten Thousand *Zequins* of Gold, and Twenty Thousand in Silver. For such is the Pleasure of the *Great Sultan*, that the *Royal Palace* should always abound with fair New Money.

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Sage *Musu*, assure thy self, that *Constantinople* is the Grand Treasury, Exchequer, or Banque of the whole Earth: Where all the Riches of the *East, West, North* and *South*, and of the *Seven Climates*, are refunded and laid up as in their proper Center. But I have more to say in another Letter concerning this Glorious City. Only *Time* just now gave me a Prick with the end of his Scyth, to put me in Mind of an Urgent Affair not to be neglected this moment. Wherefore in hast Adieu.

Paris, 21st. of the 8th. Moon,  
of the Year, 1673.

T H E E N D.

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